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ABSTRACT

TESTING A NEW METHOD OF TEACHING HOMILETICS
AT THE SEVENTH-DAY ADVENTIST THEOLOGICAL
SEMINARY: CHMN 505

by

Micheal Lawrence Goetz

Adviser: Dwight K. Nelson

ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Document

Andrews University

Seventh-day Adventist Theological Seminary

Title: TESTING A NEW METHOD OF TEACHING HOMILETICS AT THE
SEVENTH-DAY ADVENTIST THEOLOGICAL SEMINARY: CHMN 505

Name of researcher: Micheal Lawrence Goetz

Name and degree of faculty adviser: Dwight K. Nelson, DMin

Date completed: January 2015

Problem

Preaching has always been at the center of Christianity and the Seventh-day Adventist Church. It is the most visible part of a pastor's ministry, and it has a significant influence on the spiritual journey of a congregation. It is the express desire of the homiletics teachers at the Seventh-day Adventist Seminary to guide students to be the best preachers possible.

However, the problem that is a review of the dissertations at the James White Library revealed that in the last 35 years no attention has been given to evaluating the effectiveness of methods used in homiletic classes at the Seventh-day Adventist Theological Seminary.

Method

A semester-long approach more focused on the discipline of practice was formed and implemented in one of two biblical preaching classes taught in the seminary. Two specific focuses were on the impact peer accountability (classmates were paired off and gave each other feedback) and task repetition (practicing the sermon) make on one's preaching ability. The project success was measured by observation of both classes and interviews with the students using questionnaires to determine what they felt were the most impactful disciplines.

Results

Overall, 18 of the 20 students and 12 of the 20 in the two classes, respectively, responded that accountability and task repetition were significantly instrumental in their growth as preachers. Both classes included peer accountability and the percentage of students reporting that this discipline was helpful was similar—64% and 67%. In one biblical preaching class, twice the required practice or task repetition was included. In the questionnaire, 43% of the students identified it without prompting as a significant factor compared to only 17% in the class with less required practice. In the questions where the student preachers were specifically asked to evaluate the impact of task repetition on their preaching, 71% compared to 33%, respectively, described it as having had a significant impact.

Conclusions

This study demonstrates that the disciplines of peer accountability and task repetition are vital factors in raising the level of preaching. It also demonstrates a need for

more attention to be given to the homiletical pedagogy at the Seventh-day Adventist Seminary. Methodology can be a natural emphasis in the preaching classroom, but this will be a barrier to raising the effectiveness of preaching. Understanding preaching as a practice helps keep a balance.

Andrews University
Seventh-day Adventist Theological Seminary

TESTING A NEW METHOD OF TEACHING HOMILETICS
AT THE SEVENTH-DAY ADVENTIST THEOLOGICAL
SEMINARY: CHMN 505

A Project Document
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
Micheal Lawrence Goetz

January 2015

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DEDICATION

To two people who were my first teachers and gave me a love
for nature and for the Word of God.

Mike and Cheryl Goetz
(I call them Dad and Mom)

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CHAPTER 1

TEACHING PREACHING

Every week preachers become the little boy on the hillside, who sat in the multitude listening to Jesus and was willing to give up his two fish and five rolls into the hands of Jesus. Robinson (2001a) closed *Biblical Preaching* with this picture:

We will give Him our best. Yet, in the final analysis there are no great preachers. There's only a great Christ who does startling things when we place ourselves and our preaching in His hands. . . . Even on our best weeks we have only some fish and bread. But we serve the living Lord. Give Him your small lunch and trust Him to feed His people. (p. 224)

Thus, when it comes to teaching preaching, we conclude before we even begin, that the best lesson comes from a nameless boy sitting on the grass, responding to the question asked by Andrew: "Will you give what you have to Jesus?" However, we cannot turn away from Robinson's (2001a) line: "We will give Him our best" (p. 224). This is why preaching is taught. The motivation for this project is that preachers have their best to give.

Statement of the Problem and Justification of the Project

A review of the dissertations at the James White Library revealed that little attention has been given to evaluate the effectiveness of methods used in homiletics classes at the Seventh-day Adventist Theological Seminary at Andrews University to instill preaching skills and abilities in students. The problem with this is that what is

counted or evaluated is what matters. With that, there are four justifications for this project. Any of them, by itself, would make the project worthwhile; putting all of them together is overwhelming.

First, preaching has always been at the center of Christianity because it has as its foundation the Word of God and preaching is its exposition. For that, preaching is at the center of the Christian's personal faith and of church life (Dever & Gilbert, 2012).

Preaching is the most visible part of a pastor's ministry and it has a significant influence on the spiritual journey of a congregation. Preaching has also been a vital element in Christianity and Adventism, but today the public presentation of the Bible is often weak.

Second, there are questions raised by Long (2008) and others in the area of homiletics regarding an approach to homiletical pedagogy that focuses on preaching as a practice. Among their several concerns is the intentional repetition in training and the accountability of the preacher to an accountability partner.

Third, most pastors are expected to be professional speakers, but according to anecdotal observations regarding the general trend of some members toward Adventist preachers, many members are often drawn to look at preachers outside of Adventism or at Adventist pastors on TV, resulting in a disconnect to their local church. Three of these observations are failure to observe simple public speaking rules and guidelines, inadequate sermon preparation, and preaching sermons that lack a contagious passion.

Fourth, there are anecdotal reports from the Seventh-day Adventist Church leadership that much of the preaching potential of our pastors is not being developed and that there is a need to improve the training of preachers.

Statement of Task and Research Process

In chapter 4, the process of this project and the research will be discussed further. However, it is helpful here to have a brief overview of both the task and the process.

The task of this project is to implement an approach that is focused more on the discipline of practice, specifically peer accountability and task repetition, in Dr. Hyveth Williams' homiletics class in the Seventh-day Adventist Theological Seminary at Andrews University. This approach and the current approach used by Dr. Kenley Hall were evaluated by interviewing the respective students of each class over a semester period of time on the effectiveness of the specific areas of peer accountability and task repetition. The goal is to create a teaching strategy that will improve the quality of pastoral preaching. The approach suggested in this project and the current approach was evaluated by interviewing the respective students of each class on the effectiveness of the different assignments.

The points raised by Long (2008) and others in the area of homiletics are to focus on teaching preaching as a Christian practice similar to surgery being a medical practice. This includes but is not limited to the intentional repetition in training and accountability of the preacher to others.

The following chapters will show that the disciplines suggested, task repetition and peer accountability, are considered to be important components of raising the bar of preaching. The field test gives an idea of what impact they would make on the preacher and in preaching. The implementation was done during the spring semester of 2013 from early January to the end of April. The classrooms and the interviews were in the seminary building on the Andrews University campus.

Project Context

This is an unusual context for a project because several organizations and institutions are connected and associated either with the researcher or with the project. Although various parts of the organizations will be reviewed, several aspects will not be considered relevant and will be left out. Although the project is not specifically engaged in the local church, the researcher has been a full-time pastor at the church on the campus for four and a half years.

The researcher is an associate pastor at Pioneer Memorial Church (PMC) located on the campus of Andrews University and next door to the Seventh-day Adventist Theological Seminary. PMC has a membership (Pioneer Memorial Church, 2012) of 3,696 with seven pastors, a minister of media, and a minister of music to lead the congregation.

The project will be done at the Seventh-day Adventist Theological Seminary. The primary place of worship on Sabbath is PMC, but there are currently two other worship services on campus—One Place and New Life (although the latter takes place in the seminary building it is not directly related to the seminary). Most of the seminary community lives close to campus, but there are 23 Adventist churches in the area that many spread out to and beyond for worship and practicums.

The Seminary is a modern 3-floor building having a chapel in the center with classrooms and offices on three sides and below. It is located on the campus of Andrews University at 4145 E. Campus Circle Drive, Berrien Springs, MI 49104. There are 36 seminary faculty (31 male, five female), a culturally diverse team, and 959 students enrolled: 396 of these are Master of Divinity (MDiv), 229 are Masters, and 334 doctoral

(“Seventh-day Adventist Theological,” n.d.). In 2010, the enrollment for the MDiv was slightly less than what it was in 2003 and 2011 just matches 2004. While the MDiv enrollment has stayed constant, the total enrollment for the seminary has gone up (see *Figure 1*).

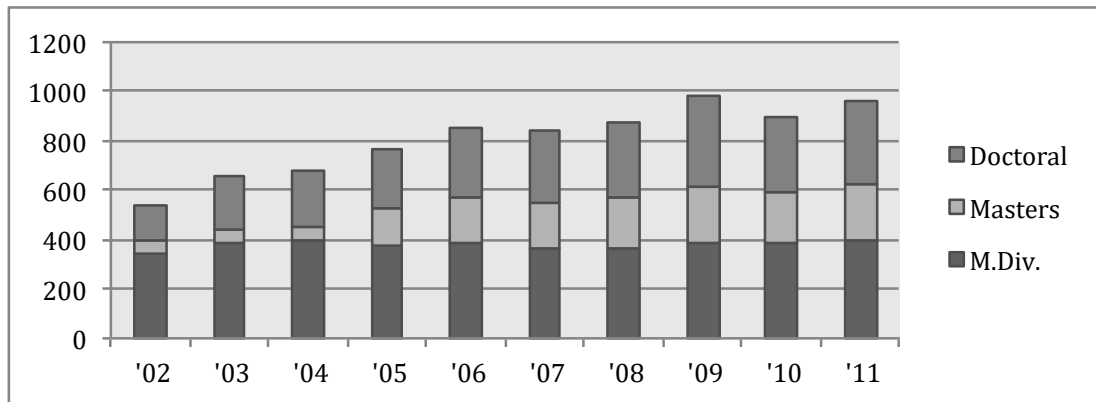


Figure 1. Enrollment: Seventh-day Adventist Theological Seminary. Data from Andrews University Opening Enrollment Reports (Abridged). (2011-2012).

There are three contributing factors: First, the extension program enrollment has increased from 12 in 2002 to 161 in 2011. Second, the number of students in the masters programs has quadrupled (56 in 2002 to 229 in 2011). The third factor is that the number of doctoral students has more than doubled in that time. A possible explanation for the second and third factors is the diversity offered in these programs. There are five masters programs: Pastoral Ministry, Religion (in which one of several specialties can be chosen), Religious Education, Youth Ministry, and Science of Administration. In the doctoral program there are also five programs and one of the popular options for pastoral ministry, Doctor of Ministry (DMin) has 12 different concentrations. A conclusion that can be drawn here is that there is an appreciation and even a need for specialties.

The seminary is a part of Andrews University and both are institutions of the Seventh-day Adventist Church. Full accreditation for the seminary is by the Association of Theological Schools in the United States and Canada.

The seminary enrollment (Andrews University Opening Enrollment Reports, 2011) appears to be on about a three-year cycle of growth before it drops down, then begins to grow again for the next three (see *Figure 2*). The comparison between the three graduate schools indicates that while the enrollment in both education and arts has fallen over the last ten years, the number of students getting a graduate degree in religion has increased. This graph excludes the doctoral program in the seminary and most of the growth has been in areas other than the MDiv program. This removes the heavily subsidized MDiv program as a reason for growth.

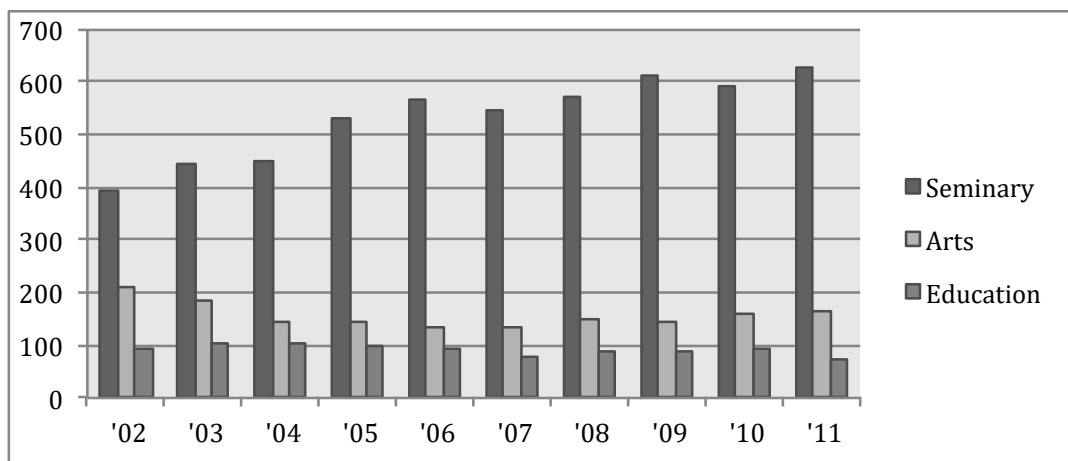


Figure 2. Enrollment: masters level at Andrews University. Data from Andrews University Opening Enrollment Reports (Abridged). (2011-2012).

The Seventh-day Adventist Theological Seminary is not immune to the trends of issues or the waves of conversation. Beyond mere numbers, which are reviewed below,

are the trends of issues. The Seminary, though very established, is still responsive to the questions of the day—be it worship styles, historical-grammatical method, women in ministry, or the emergent church and spiritual formation. There are the facts of enrollment and participation, but these represent different generations of seminarians who are learning in the context of what is happening in the Christian church and the Adventist denomination.

The mission statement of the seminary is “We serve the Seventh-day Adventist Church by preparing effective leaders to proclaim the everlasting gospel and make disciples of all people in anticipation of Christ’s soon return” (“Seventh-day Adventist Theological,” n.d.) It is arguably this that is accomplished. The Seminary is not without fault. Nor are the individuals who lead and teach it, but it does seek to be “a learning and worshiping community of culturally diverse people, called to serve our Creator God, the Seventh-day Adventist Church, our congregations and our world by preparing faithful and effective leaders to make disciples of all nations and proclaim the everlasting gospel of Jesus Christ in the setting of the three angels’ message of Revelation 14” (“Seventh-day Adventist Theological,” n.d.).

The big question for this project is whether there are changes that can be made to the way preaching is taught that would make it more effective? The class used as a lab for this project is taught at the Seminary. Any suggestions or changes made could influence this class and the department. The student preachers included in this study will be students studying for their Master of Divinity and all of them will be students of the seminary and Andrews University. The participants of this project and students of this class will all be on campus (none will be in distance education or off site).

Definitions of Terms

There are not many technical terms used in this study. While the few that may create questions are clear in their context, the definitions are given here to help the reader.

The term that needs the most discussion is *practice*. The challenge is to teach preaching as a practice. But what does it mean to call preaching a practice? Dykstra and Bass (cited in Volf & Bass, 2002) defined a Christian practice as “things Christian people do together over time to address fundamental human needs in response to and in light of God’s active presence in the world” (p. 18). Nieman (cited in Long & Tisdale, 2008) narrowed the focus of defining a practice as a “constellation of actions that people have performed over time that are common, meaningful, strategic, and purposeful” (p. 12). That is, preaching is not a single action, but a constellation of actions that have a tradition and history that have helped shape them. Preaching is common in the Christian community; it carries meaning and every part of it is strategic with a purpose.

Along with the definitions above, Long and Tisdale (2008) were helpful as they made the comparison of the practice of preaching to the practices of medicine and law. Medicine and law are widely recognized as practices, and aspiring physicians and attorneys must learn the skill, procedures, tradition, and ways of thinking appropriate to these practices. Personal gifts and aptitudes are important, but there are also habits of mind, patterns of action, and ways of being that must be acquired for the effective practice of law or medicine (p. 5). While this project uses this term frequently and refers to Long and Tisdale’s (2008) work, it cannot be assumed that all Long and Tisdale

included is embraced by the research here. Even within the volume Long and Tisdale (2008) edited, there are contributing authors who help establish the balance between preaching, being dependent on its establishment as a practice, and the abilities and life journey of the preacher.

Pedagogy is a technical term used here that is defined as the science and practice of teaching.

Student preacher is the term for the students who are enrolled in the Biblical Preaching classes focused on in this project. They come from a variety of educational and experiential backgrounds, but are in this master level class.

Two disciplines at the heart of this project are *peer-accountability* and *task repetition*. *Peer-accountability* is the discipline of having someone else who is engaged in ministry as a leader (local elder, pastor, or conference administrator) holding the preacher accountable for preparation and delivery of their sermons. *Task repetition* is the action/reflection model, where one repeats or practices the task and reflects on weaknesses and strengths.

Delimitations

The original idea for this project was to evaluate the effectiveness of homiletics classes at Andrews University Theological Seminary based on the transmission of skills and passion from the teaching in the classroom to the ministry at the local church and even on to the local church leaders. While there remains an interest in knowing what makes an impact long-term and how to teach that will last, it is impossible to do adequate research for something of that nature and fit it into the description of a Doctor in Ministry project.

This research was conducted at the Seventh-day Adventist Theological Seminary. These factors and many of the conclusions certainly apply to many of the undergraduate preaching programs in the Seventh-day Adventist denomination. However, the focus and research in this project only applies to the seminary at Andrews University. Again, while this research and the discussion that follows here clearly apply to other preaching classes, the research was specifically engaged in two sections of CHMN 505, Biblical Preaching. Assumptions will not be made, but connections will be clear.

In the seminary preaching classes, there are some established expectations such as having the students preach two sermons during the semester. Aside from one class adding more required practice and both classes requiring an accountability partner, nothing else from how the classes were originally set up by the professors was changed. The research took place within an established set of expectations.

The students involved in this research were Track 2 of the Master of Divinity program. This means that they came from other fields of study or areas of occupation and had little previous experience to formal training in theology or homiletics.

There were five core components presented by Long and Tisdale (2008), and while it is important to evaluate all of the variables for the sake of drawing conclusions and conducting the research within a reasonable time and amount of energy, it was not possible.

Previous Projects Related to This Project

There are two good examples that have been done as part of Doctorate of Philosophy projects in the area of teaching preaching as a practice. They are good in the sense that they were well done, but more so in that, while they do not specifically address

the disciplines of peer accountability and task repetition, they do address many of the components of teaching preaching as a practice. They are a good representation because they span time and perspective: Venden's (1978) project, *A critical Analysis of Contemporary Seventh-day Adventist Preaching and a Constructive Proposal of Guiding Principles for Homiletical Pedagogy*, focused on Adventist preaching and teaching and was done in 1978. On the other end, Ward's (2012) project, *Our lives as well: Teaching preaching as a formative Christian practice*, was from a Wesleyan tradition and done in 2012.

Venden

Venden's (1978) work was uniquely helpful because it was within the same denomination and institution. The goals of this project and his project are very similar: "It is the intention of this study to examine both theory and practice on the basis of its finding to suggest some essential principles and guidelines which out to undergird the teaching of Homiletics in a Seventh-day Adventist theological seminary" (p. 1). Although he does not use the term *practice* very often, much of the discussion and conclusions in the project are exactly that.

Venden's work identified three major problems in Adventist preaching (1978). First, "the practice of preaching reveals a lack of understanding of the relationship of Scripture to the sermon" (p. 213); second, "the majority of these sermons reflect a lack of either adequate sermon preparation time or competence in basic homiletical skills" (p. 214); and third, "many of the sermons suffer from pointlessness" (p. 214).

Venden (1978) gave five “key components for a seminary homiletics class aimed at enabling a person to develop a growing competence in preaching throughout a lifetime” (p. 276):

1) The class must be based on experience-centered learning. A significant factor of this is accountability and trust.

2) In focusing on what the sermon does, the basic fundamentals of what the sermon is cannot be passed over.

3) This is one that Venden gives more importance to—the need to see the big picture of preaching, not just one sermon at a time. The preacher must be challenged to keep learning the complex, difficult, yet fulfilling ministry of preaching. The preacher must keep growing in an understanding of the listener, of him/herself, and the art of communication.

4) There must be an intentional focus on the unique elements of preaching in the Seventh-day Adventist church. Because most of the students will be coming from having taken preaching classes at colleges in the denomination, there needs to be clear communication between the institutions. Most of the preachers will be part of multi-church districts and need to know how to fit a single sermon for different congregations. There are also uniqueness in doctrine and evangelism that are crucial for preaching in this denomination.

5) This is related to the first area of accountability and practice. Student preachers should have a teaching church where they are involved in midweek service and are part of planning for the Sabbath morning worship. As a communal act, lay persons should be

involved in giving feedback. Preparation and practice should be highlighted and modeled through the seminary worship.

Ward

Ward's (2012) research and conclusions may initially appear focused on a totally different area, or worse, seem contradictory to the work of this project. However, while what Ward did is not included in this project, a careful reading of the sections focused on theology and the philosophical approach to teaching preaching in this study will reveal that the two works are complimentary of each other. Ward's work is a great partner study to the one here.

The thesis of Ward's (2012) dissertation was "that preaching is a formative Christian practice best learned through a learning-centered pedagogy that intentionally shapes preachers in the contextual virtues inherent to the practice of preaching, not only in skillful technology for producing sermons" (p. 1). The operative phrases for Ward are *contextual virtue* and *skillful technology*, which he believes is the current focus.

He drew the three contextual virtues from Augustine's *De Doctrina Christiana*: "These contextual virtues (humility, empathy, and wisdom) consistently reappear in diverse homiletical projects across time, place, and culture as a discernible core that is expressed in diverse ways" (Ward, 2012, p. 27). The preacher's formation of these virtues was the primary focus of his dissertation. He spent chapter 3 of his dissertation discussing these three virtues in the works of current homiletical theory.

Skillful technology for Wade was the skills needed to make a single, isolated sermon successful. He saw this as the unfortunate focus in the preaching classroom. Having these as the primary focus turns preaching into a "technology to be mastered"

(Ward, 2012, p. 4). However, asking the questions about what makes a good sermon is misdirected. The primary question is rather “What forms a good preacher in community?” (Ward, 2012, p. 1). While Ward believed that Long and Tisdale (2008) were still too skill-centered in their approach to teaching preaching as a practice, he also pointed out that Nieman’s chapter (Long & Tisdale, 2008) in the same book balanced the approach with an understanding that “practices require focus on the formation of practitioners” (Ward, 2012, p. 21).

The problem this dissertation seeks to address is twofold (Ward, 2012): “First, the lack of explicit attention to the unity of skills and virtues for preaching in homiletical literature belies the nature of preaching in its broader dimensions as an ongoing practice of the church” (p. 7). Second, “this lack of attention to the ongoing practice of preaching underemphasizes the ongoing formation of the preacher” (p. 8).

Project Summary

This study is laid out as follows: Chapter 1 discusses the need for a project like this and the process of the research. Several terms are defined for clarification. There are two projects that have considerable parallels to this research and are reviewed in chapter 1.

Chapter 2 explores the theology of preaching—both the what and the who. The chapter starts with the Word of God in Genesis and its creative, authoritative power (Genesis 1), then moves through the prophets and the life of Jesus as the Word (John 1), and its place in the great controversy. Next, the theology of preaching impacts who is to preach, what preaching is, and God’s call to preaching are studied. Three examples of the use of God’s Word are reviewed: Paul as an example of strategy, Caleb as an example of

confidence, and Peter as an example of cogency. Chapter 2 also looks at the examples of mentorship and teaching in preaching given in the Bible.

Chapter 3 is a review of current literature, mainly in the last decade, in the area of the call to preach and teaching homiletics. There is a specific focus on teaching preaching as a practice and the work of Long and Tisdale (2008) and homiletical pedagogy in the Seventh-day Adventist Theological Seminary. Attention is given to a few of the classic works and the writings of Ellen G. White that address teaching homiletics and the theology of preaching.

Chapter 4 outlines the field test of the proposed changes to homiletical instruction. The two courses and their assignments are compared. Much of this chapter is given to the evaluation of the success of the project. The results of the interviews are compared and contrasted. The limitations are reviewed and conclusions are drawn.

Chapter 5 presents recommendations for the preacher and the institutions that directly impact the Seventh-day Adventist preacher, such as the local conference and the seminary. Through the conclusions of the research, suggestions are offered for an approach to teaching preaching and for areas that should be studied further.

CHAPTER 2

THEOLOGY OF PREACHING

The world we are speaking to has become much less willing to listen, and so the question becomes what it is that will continue to move preaching forward. Stott (1982) responded that the “essential secret is not mastering certain techniques but being mastered by certain conviction. In other words, theology is more important than methodology” (p. 92). In a general sense, the Bible is clearly more interested in the theology of preaching than in the skills of preaching. Through Scripture, the call of God to preach is surrounded with the *what* (content) and the *why* (authority) and not so much the *how* (technique). It is in an understanding of the theology of preaching that a preacher is convicted and empowered to preach, no matter the opposition. In the end, the way preachers think or what they think does affect how they do it. “Theology affects practice” (Dever & Gilbert, 2012, p. 35). The theology of preaching is the greatest key to the return of great preaching in the Christian church.

The theology of preaching has at its foundation two elements. First, God has chosen to speak and His word is powerful, creative, and effective. Second, God calls humans to be a surrogate voice in speaking His word to others. Because of the Holy Spirit, the latter can have the same result as the former. Before looking at any other aspect of the theology of preaching, these two must be understood.

God's Word

In the opening chapter of the Bible (Gen 1), the theology of God's Word becomes cogent. The declaration "God said" is used ten times in this first chapter with "God called" being used five more times. The very first introduction mankind has to their Creator God is that He speaks. Words are clearly very important to God. It is this first chapter of Genesis that also gives us a meter of the power in God's Word. The New Testament agrees that "by faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which are visible" (Heb 11:3). God's word can create *ex nihilo*.

With the creation of Adam the importance and power becomes very personal. God forms man from the dirt. However, in order to complete His image in man, He then breathes His breath into the lifeless form. This same life-giving breath becomes what sustains life. Psalms 33:6 makes the connection: "By the word of the Lord the heavens were made, And all the host of them by the breath of His mouth." This "parallelism" (Dever & Gilbert, 2012), where the Hebrew poet repeats the same idea two different ways, marks the terms "God's Word" and His "breath" as interchangeable (p. 25).

God's Word brought everything in this universe into existence from nothing, but it is not just an historical event of the past, it is the breath that sustains, keeps creating, life today. Suchocki (1999) supported this point by saying "the everlasting God is the everlasting Creator . . . through the word" (p. 3). It is the word of God that initiated and sustains life.

God as the constant communicator is illustrated in Genesis 1:26: "Then God said, 'Let Us make man in Our image, according to Our likeness.'" The "Us" is referring to the

Trinity—the one God of three persons. The triune God communicates both among Themselves and together communicates outward to other beings. The doctrine of the trinity is a doctrine of a communicating God from and through eternity. God has been, is, and will forever be a God who speaks.

It is God's Word, His communication, which sets Him apart from all other gods. This is the message communicated over and over in the line "I the Lord have spoken it" (Num 14:35, Ezek 5:15; 24:14). In Isaiah chapters 41-44, God challenges the believers in false gods while mocking the gods' origins. "Who would form a god or mold an image that profits him nothing" (Isa 44:10)? They cut the tree in half, using one half to build a fire and the other is given to the craftsman. The craftsman takes it and after measuring and planning it, makes it into a figure of a man (vv. 13-17).

It is not just their origin that God points out as weak. In Isa 41:21-24, God calls on them to *haggidu* (declare) what has happened or what is to come as proof that they are God. Even though the gods were made with mouths, they could not speak (Ps 115:5). Their inability to speak ever is indicative of their worthlessness. God's people would know the true and only God, not by a picture or an act, but by His Word. The visual revelation of God, even to a faithful follower like Moses (Exod 33:14-23), is the exception to how God has presented Himself to be known. The tendency is to major in the visual and when one is asking for a sign, it is the visual that first comes to mind. Ezekiel describes his encounter with the supernatural and all the glorious symbolism that he saw, but the visual still climaxes with hearing a voice (Ezek 1). It is "My words" (Ezek 2:7), not the vision, that God commissions Ezekiel to take to the people.

It is evident at the temptation of Eve that Satan is aware of the import of God's

word. “Has God indeed said...” was the first line from the serpent, attacking what he knew would be their basis for relationship. Adam and Eve’s rejection of the Word of God was their rejection of Him; obeying and responding to what He had breathed (Word or breath) had been what had created and sustained their connection.

As has been noted above, God’s Word of authority and relationship at creation was not in isolation. Through the Old Testament (OT) (Gen 12:1-4, 1 Sam 3:7, Deut 32:46-47), the “Word comes not as information, though it may include this, but as that which calls for and creates the possibility of fellowship; a relationship of trust, loyalty, and obedience” (Venden, 1978, p. 232).

God’s Word reaches its zenith in the New Testament (NT) when Jesus arrives. Hebrews (1:1) recognizes that God had spoken through the prophets in the OT and validates their message as the Word of God. It then addresses (v. 2) Jesus as both the fulfillment and the climax of God’s Word. God speaking “in these last days” through His Son is eschatological language and represents a turning point. God presents Jesus as His final decisive Word of which everything else was preparatory and anything that follows will be a reflection of it. Jesus is the Word that created the worlds (v. 2) and the powerful Word (v. 3) that upholds them.

John introduces Jesus as the Word (John 1:1-4). That same Word was with God in the beginning and “without Him nothing was made that was made” (v. 3). The Gospel writer describes this on the cosmic level— “all things were made through Him,”— making the universe dependent on this Word. Jesus is the personification of the Word and the theology is clear: “For in Him we live and move and have our being” (Acts 17:28).

Later in the gospels, Jesus speaks the word, the Word that speaks the word, setting an example to preachers who follow.

Jesus' life and ministry become proof of the continuance of God's Word. The story of the incarnation (Luke 2:8-20) demonstrates that the visual effect was not what God was seeking to accomplish. Even what the shepherds saw (vv. 9, 13-14) shows that God could have done the visual, but a baby born in a small barn, in an out-of-the-way town, and to an insignificant family would still be sufficient. The need was to have Immanuel, the Word of God, on earth (Matt 1:23). Through the ministry of Jesus, it can be seen that the Word remains the only creative and sustaining power in the universe. Jesus' word healed (Mark 2:1-12), controlled nature (Matt 8:23-27), removed demons (Matt 8:28-34), and even gave life (Mark 5:40-42, John 11:40-44).

The Word of God has a very significant place in the great controversy between Christ and Satan. God humbled Israel in the OT by permitting them to suffer hunger before providing food for them. The purpose was that they would know that "man does not live by bread alone; but by every word that proceeds from the mouth of the Lord" (Deut 8:3). Jesus quotes these lines in his wilderness battle with the devil (Matt 4:4), making them the survival code for every Christian.

John, in vision, sees the culmination of the great controversy (Rev 19). In symbolic and eschatological language, he describes a white horse and victorious rider who is "called The Word of God" (v. 13). It is from the mouth of this Rider that the word (Rev 13:15, 21; Isa 11:4) comes to unmask Satan "in front of the universe" (Stefanovic, 2013, p. 227) and deliver the final blow.

The core passage for the theology of preaching is in Isaiah 55. The cycle of rain

and snow (v. 10) resulting in food for mankind is used to teach the effectiveness of God's Word. Key to the understanding of this is God as the originator of the Word. When He sends it out (v. 11), it will not return back to him void. He is the beginning and the end and this truth makes the completion of this cycle less about the ability of the preacher.

God does speak. His Word has universal authority. It is creative. It is eternal and powerful. All created beings depend on that word and in order to sustain life respond to it.

Call of God to Preach

In Venden's (1978) analysis of Seventh-day Adventist preaching he draws some conclusions on principles for homiletical pedagogy. He puts the major areas of need in the form of a recommendation to the Seventh-day Adventist Theological Seminary. On the top of his list to be taught is a strong theology of preaching, communicating a clear understanding of why one would preach. Venden believes, as do others (Craddock, 2010; Dever & Gilbert, 2012; Stott, 1982), that if preachers understand the theology of preaching, it will affect their understanding of their ministry and priorities, biblical methodology (its use in the sermon), understanding of what happens in the delivery of the sermon, and view of the role of preaching in worship.

Preaching is and always has been at the center of Christianity in the NT and Israel's faith in the OT. Following God, as noted above, was established by His divine order in His Word. Because preaching is an exposition of God's Word, it remains at the center of the Christian faith and worship services. Here is the most fundamental point in understanding the role of preaching. Preaching is only a presentation of God's Word in obedience to God's Word. That is, preaching is not a human response to God's Word; it

is God's Word. As Dever and Gilbert (2012) urged, "If preaching really is the proclamation of God's life-giving, *ex nihilo* creating Word, then the stakes are raised considerably, and it is no longer a matter of preference whether we do it or not. It is literally a matter of life and death" (p. 31). Theology of preaching is God's being the mouthpiece for God.

What Preaching is

The most basic definition of the responsibility of the preacher is laid out in Rom 10. The sequence described (vv. 13-16) is that those who are lost need to hear in order to believe. There is an audience and a preacher, and the former is dependent on the latter to be saved. However, v. 17 summarizes with a parallel sequence: "So then faith comes by hearing, and hearing by the word of God." The position the preacher occupies in the order presented in verses 13-16, verse 17 clarifies that as being the same as the position of the Word of God. In preaching then, the preacher and the word of God become the same. "Scripture affirms that God has spoken both through historical deeds and through explanatory words, and that the two belong indissolubly together" (Stott, 1982, p. 95). This, he said, is the "foundation on which all Christian preaching rests" (p. 96).

Since it is by faith (Heb 11:3, 4, 6) that mankind has a relationship with God, faith comes by hearing and hearing by the Word of God (Rom 10:13-17). Since the preacher is the Word of God at the very elemental level, preaching is relational and is the vehicle for enabling that relationship. It is initiated and accomplished by the Holy Spirit as a spiritual gift (Eph 4:4, 11).

There are several terms used in Scripture for preaching and there does not appear to be any evidence of crucial differences between them. An example would be the two

primary words in the NT for preaching—*kerusso* (preach or proclaim) and *euangelizo* (announce good news or preach). Paul, writing to the Romans, explains the need for a preacher in the process of one's being saved (Rom 10:13-17). He points out the need for a preacher to preach so another can hear and believe, but "how shall they preach (*kerusso*) unless they are sent? As it is written: 'How beautiful are the feet of those who preach (*euangelizo*) the gospel of peace, who bring glad tidings of good things'" (v. 15)! Both NT terms are used interchangeably. In this text, Paul is quoting from the OT passage in Isaiah 52:7 with the Hebrew words *shama* (make to hear, publish) and *basar* (to bear news, preach). What is important is not the differences of the terms, but the cogent call to communicate the Word of God verbally.

A significant element to the verbal communication of the Word, as Carter, Duvall, and Hays (2005) noted, is not only the exegesis of the biblical passage, but also an understanding of the community to which the message is delivered. They pictured the sermon as a bridge (p. 84), and the preacher must know the meaning of the pericope and know how far to go so the sermon reaches the other side. This is understood in the use of the Hebrew word *shama* (Isa 52:7), from which Paul says that there is a need to *kerusso* and *euangelizo* (Rom 10:13-17).

What preaching was to the early church, and in turn should be today, can be understood through Luke's description of Paul's ministry. Paul is described in his preaching as having persuaded (Acts 19:8), confounded (Acts 9:22), reasoned (Acts 17:17, 18:4), and explained and proved (Acts 17:1-3). These are very consistent to Paul's charge to Timothy that he should "preach the word! Be ready in season and out of season. Convince, rebuke, and exhort" (2 Tim 4:2). He is to do these with patience and with the

goal of teaching. Paul did not take this lightly and it is clear that Timothy should not, either. The chapter (2 Tim 4:1) begins with Paul's giving Timothy a "charge" "before God and the Living Jesus Christ who will judge" that he should preach. Paul's words remind Timothy of the watchman who will have the people's blood on his head if he does not sound the trumpet (Ezek 33:2-7).

Paul's theology of the church is also helpful. He believes that it is possible for Christ to have a body, unified in doctrinal purity and with "every part doing its share" (Eph 4:12-16). In the five ministry appointments (apostles, prophets, evangelists, pastors, and teachers) Paul gives in Ephesians 4 that are to guide the body in doctrine and unified mission, preaching is a significant part of all of them. These gifts are for the "equipping of the saints" and the "edifying of the body of Christ" (Eph 4:12).

Ezra serves as an example of what preaching is. When the people had returned from Babylon to rebuild Jerusalem, they gathered together. Ezra (both priest and scribe) brings the Law before the assembly (Neh 8:1-8). He stands up on a platform so all can see him and the Law he is holding. Twice the passage (v. 5) repeats that Ezra opened the book of the Law. His message and mission is introduced as verbally communicating the written Word of God. With this assistance, Ezra explains the Word, making it understandable to the people, and from this, the people responded (vv. 7, 8, 12). Ezra knew that more than anything else, the people needed to hear and understand the Word of God. This mirrors Jesus when His two disciples on the road to Emmaus needed direction; "beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself" (Luke 24:27). Preaching explains the Word of God.

What can be overlooked, however, is that preaching, although done on account of

the authority of God, is not a supernatural phenomenon act in and of itself. The laborious task of the preacher week after week in preparing and delivering a sermon will not seem special. But then, as Suchocki (1999) pointed out, neither is the Christmas story where the celebration is of the “strangeness that God-the-most-high chooses incarnation through a baby born in a stable and placed in a manger. . . . God chooses ordinary things for extraordinary events” (p. 17). The mundane chore of the preacher, who wrestles with the text and struggles through a manuscript and delivers the sermon, is today’s manger and stable. In the ordinary event of preaching God’s Word is revealed again and again.

Preaching is a supernatural event that happens within the context of normal human reality. In all its integrity, it is God’s Word today. It is a means to a relationship with God. Because humanity is fallen, the Word (preaching) will many times be contrary to the listener. God uses His whisper on the inside and His proclamation on the outside to work change and transformation. Preaching prepares us for eternal life.

God’s Call

God’s call to preach will span the time of rebellion on planet earth and is His strategy for ending the controversy between good and evil. When God saw how great the wickedness of man was on the earth (Gen 6:5-7), He was emotionally distressed. The last righteous family was given the task of saving creation and standing up against the wickedness by building an ark (vv. 13, 14) and preaching (2 Pet 2:5; Heb 11:7).

From the man Noah to the angel flying in the “midst of heaven, having the everlasting gospel to preach to those who dwell on the earth” (Rev 14:6), preaching has been God’s plan to redeem His people. While there are still people to redeem, the call from God to preach will be unrelenting; He will keep “loving us with a fierce and

demanding love, never letting us go” (Long, 2009, p. 107).

Preaching through this span, from Noah to the first angel, includes a side of judgment and destruction. Not every time, but a significant number of times, preaching is what provides the opportunity for the individual or community to be saved from either physical harm or even eternal destruction. God is love, and He is giving His all for the salvation of mankind (John 3:16). It is fair to conclude that God would only give His best effort to save all (1 Tim 2:4), and according to the biblical account and command, preaching is one of God’s primary methods to such an extent that in Matthew 10, Jesus told the preachers He was sending them out so that communities would be held accountable in the judgment based on what they had heard preached (v. 15).

The role that created beings play in regard to the Word of God is well exemplified in Matthew 10. Jesus preaches with authority in chapters 5-7, challenging accepted OT interpretations: “You have heard that it was said... But I say to you...” (Matt 5:21). Then in chapters 8-9, Jesus acts with authority, healing and resurrecting primarily through His spoken word. In Matthew 10, Jesus “called His twelve disciples to Him” (v. 1) and delegates authority to preach and heal. Their responsibility is to do what He had been doing in the previous five chapters; they are to advance the kingdom of God. The call of God to preach; Jesus made it clear that it was never dependent on how it was received (v. 14).

The most compelling call for Christians of all times to preach arguably comes from Paul. His theology of the incarnation of Jesus directly influences his theology of preaching. Since Jesus died for all, “those who live should live no longer for themselves” (2 Cor 5:15). The “love of Christ compels” them (v. 14). God was in Jesus in order to

reconcile the whole world. All who have received Jesus are entrusted with the very “word of reconciliation” (v. 19). What is more, this second participial clause in verse 19 (the first was “not imputing their trespasses to them”) links Paul’s calling to the ministry of reconciliation (Scott, 1998).

God chose Paul as a coworker and the success of the reconciliation of the world depended on their joint efforts. Thus, Paul concludes (v. 20), “Now then, we are ambassadors for Christ, as though God were pleading through us.” In Paul’s understanding, then, the reconciliation or salvation Christians receive places them in debt to the world (Rom 1:14-15). Preaching was not just a practice for Paul; it was something his Friend and Master, “He Himself” (Eph 4:11), called him to do for the gospel.

Stott (1982) marshaled five theological arguments that cover the doctrines of God, Scripture, the nature of preaching, the pastorate, and the Church. Anyone of these, he believed, would be enough for one to be convicted to preach, but all of them would certainly “leave us without excuse” (p. 93).

First, God is light and He has both acted and spoken. Light symbolically (1 John 1:5, John 8:12) presents the truth of God as one who wants to be revealed. Jesus even urges His followers to be a light to everyone around (Matt 5:14-16). In both acting with and speaking to His people, He has come to His people so they would know Him.

Second, Scripture is the written word of God, and He still speaks through it (Ps 95:7). It came through human mouths and hands (2 Pet 1:21), but it has not been the church that gave authority to the Scripture; rather, the Scriptures are the origin of the church’s authority. Third, the church is the creation of God; He created it, sustains it, directs it, and renews it through His Word.

Fourth, the responsibility of the pastor is the ministry of the Word (Acts 6:4) and making it food for God's flock (Ezek 34:1-3; John 21:15, 17; 1 Pet 5:2). Fifth, preaching is the exposition of God's Word and the preacher is not free in the pulpit. Preaching is confined only to what God has given us. In reflection of these five convictions, the church must have preachers to answer the call to preach. Stott powerfully concluded,

Such is the theological foundation for the ministry of preaching. God is light; God has acted; God has spoken; and God has caused his action and speech to be preserved in writing. Through this written Word he continues to speak with a living voice powerfully... So pastors must expound it." (p. 133)

Biblical Examples: Passionate and Persuasive Preaching

The theology of preaching is supported in biblical examples and in many ways gives a concentrated view of God's purpose of preaching. Three biblical preachers will be reviewed here, and although not all preached sermons in the expected sense, their messages will contribute to the picture as a whole.

Paul's Example of Strategy

Paul's letters are classic to study. They are examples of careful intentional thought, and looking at them as a version of sermon, they reflect the author as a preacher. Two letters will be examined: Philemon and Romans.

Philemon is the shortest of Paul's letters and is addressed to several individuals and to the church in their home (Phlm 2). It makes sense that this can be read like a sermon manuscript. Weima (2010) took a close look at the structure of Philemon. This structure or epistolary analysis asks the following question: "How did Paul say it?" This is a different approach than the more traditional thematic study, which answers the

question “What did Paul say?” What is said can only be as good as how it is said. This reflects the tension of preaching. From a study of the structure, here are three noteworthy points:

First, and probably most predominantly, Paul is almost painfully intentional in every element of his letter to keep it focused on his main objective. He had an objective, and he made sure that he arrived there. It is very true that there are times to give general statements of belief or fan-mode presentations, but even in these there should be specific intentionality. Paul skillfully uses every part of the letter (opening, thanksgiving, body, and closing) for his argument, thus making his point very persuasive.

A lack of studied intentionality is a weakness in much of preaching today. Sure, there is mainly a use of general “stay on the topic” preaching, but what is needed is an approach that parallels Paul’s use of every detailed part to build a case. Robinson (2001a) has built his case for this, calling for sermons to have a “big idea” and be a “bullet, not buckshot” (p. 35). Because Paul did this, Wiema (2010) believed “the persuasive force of his argument is greatly enhanced and powerful pressure is placed upon Philemon to agree to the apostle’s explicit and implicit requests” (p. 2).

Second, Paul is careful. He walks with Philemon in his letter, carefully giving authority to himself (v. 8), but cautiously not giving himself too much (calling himself a prisoner, v. 1). He intentionally allows Philemon room to have his own authority and invites discussion without at all minimizing the purpose and point he is making. Coffin reflected (as cited in Tisdale, 2010), “When a preacher tackles a controversial issue it is important to make it clear that the sermon is an invitation to dialogue” (p. 64). Paul’s

carefulness is a combination of education, thoughtfulness, understanding the situation, experience, and prayer.

Third, Paul looks for a reaction. He is focused on a purpose and he uses every part of his letter to stay on the focus ultimately to bring out a response. There is a clear invitation in the last half of the letter (vv. 15-21) for Philemon to make a decision, but it is not isolated or even shoestring-attached: The invitation to make a decision has been part of the journey since Paul began his introduction.

Paul's interest was in the gospel (v. 13). He had no reservation in what his life was being spent on, and therefore had no hesitation to ask for something that would help him – ultimately to keep going with the gospel. He lived and died for the gospel. The reader of Philemon is brought to make the same decision (v. 21).

Through the letter Paul is very skilled homiletically to make his “bullet” appeal, using three approaches. First, Paul builds a connection with Philemon as a “fellow laborer” (v. 1) and after citing his love (v. 7), he approaches him with a heart appeal (vv. 9, 10). Second, Paul appeals to his mind through logic. He points to Onesimus' lack of usefulness to Philemon, but how that through his usefulness to Paul he had become useful to Philemon (v. 11). At the end of the letter he includes greetings from several others (Epaphras, Mark, Aristarchus, Demas & Luke, vv. 23, 24) indicating that they were aware of the situation and were with Paul. This would be compared to a modern date quote from other authors or speakers to make the preacher's point.

Third, Paul makes his appeal based on providence. In verse 15 Paul tells of Onesimus' departure and Lohse (as cited in Weima, 2010) believes that "the passive verb 'he was separated from' (e'cwri÷sqh) plainly intimates that God's hidden purpose may

have been behind this incident which has caused Philemon so much annoyance” (p. 23). With what has been reviewed, Paul’s letter to Philemon is a perfect example for preachers.

Paul’s letter to the Romans is also worth looking at, because Paul illustrates the authority of the preacher, he explains his need to preach, and the central message of preaching is established. Here is a review of the three:

First, Paul knew without any doubt that he had been called and God had given him the authority to speak for Him. It is crucial for a preacher to know and feel called (Rom 10:14-17) to preach the gospel to a community. Each experience or position in life is very much a class God uses to fulfill a specific position. Paul was that preacher, who “believed himself to be both divinely obligated and uniquely qualified to share with the Roman Christians his gospel in the conviction that this would result in the strengthening of their faith” (Weima, 2003, p. 17). The preachers’ conviction will also influence those they minister to, the hearer’s perception of the conviction and the passion of the preacher will make them the more ready listeners.

The letter opening (Rom 1:1-7) includes several unique characteristics (Wiema, 2003, p.18) that point to Paul’s conviction of his calling: First, the introduction is about ten-times longer than the other epistles. Second, Paul’s use of three titles (v.1) “servant of Christ,” “called to be an apostle,” “set apart for the gospel of God.” Third, Paul is quick to declare that his message does not involve radically new teachings, but the same message previously proclaimed by the OT prophets (v. 2). Paul follows this with a direct claim to the authority of apostleship from Jesus Himself (vv. 4-5). These are all strategic to remove any doubt that his calling is similar to the prophets, and he has been divinely

appointed by God. Paul communicates in such a way that the listener/reader has only two conclusions: Either Paul is crazy or to reject him would be rejecting God and His prophets.

Second, Paul was compelled to preach and declared; “I am a debtor, both to the Greeks and to the barbarians. . . . So, as much as is in me, I am ready to preach the gospel to you who are in Rome also” (Rom 1:14-15). The community he is addressing is part of the faith community (vv. 8, 12) so this was not frontier missionary work. Paul’s need to preach to them can also, and probably more accurately, indicate their need of hearing the preaching. The Christians in Rome needed the preaching in order to be established (Rom 16:25) and he (Paul) “more boldly” (Rom 15:15) preached to them.

Third, Paul’s message is very clear: “I have fully preached the gospel of Christ” (Rom 15:19). This was the message he was “not ashamed of” (Rom 1:16) because it was the power of God to transform any life. The conviction of the preacher in Romans was that his sermons would be capable, because of their Subject, to strengthen and establish the believers (Rom 1:11, 16:25).

Caleb’s Claim on the Word

Although Caleb’s entreaty to Joshua (Josh 14:6-14) is not a sermon, it illustrates a very cogent grasp of the Word of God. God has promised Abraham the land of Canaan (Gen 17:8) and in Joshua 14 the Israelites are there dividing up the land. In the narrative, Caleb approaches Joshua asking for mountainous area where the descendants of Anak dwelt (Jos 14:12). Caleb connects his request when he had been one of the twelve spies 45 years earlier (Num 13). This narrative is important to understanding Caleb.

When the twelve returned and gave their dismal report of how large and impossible the land would be to conquer (Num 13:26-29, 31-33). Caleb (and Joshua), without contradicting the true facts the other spies had reported, challenged the people to not rebel against God (vv. 13:30, 14:6-9) by not taking Him at His word (vv. 13:1-2). Accordingly, the problem was not so much in the strength of the people or their cities, but in trusting God's Word. It is in this context that Caleb approaches Joshua (Jos 14:6-14) with his request.

In Joshua 14, forty-five years had passed (v. 10) since the promise was given to Moses and the spies had passed through the land. Nothing was available that had not been available previously (v. 11). There had been no new promise given. But all of these set the stage for the main thrust of Caleb's argument. Caleb stood up for two reasons. First, God had given His word. In the short dialogue between Caleb and Joshua, Caleb lays claim to what the Lord had said five times (vv. 6, 10, 12), making it clear it was his only real defense. Second, Caleb had been faithful to what God had asked him to do. Again in the conversation Caleb repeats that he has "wholly followed the Lord my God" (vv. 8, 9, 14) three times.

It was God's Word, and in response to it Caleb obeyed regardless of the insurmountable difficulty. He knew "it may be that the Lord will be with me, and I shall be able to drive them out as the LORD said." The word *'ulai* (perhaps or may) is not to express doubt but rather hope and desire (Keil, 1960, p. 150). Caleb's story is a powerful example of the preacher's understanding and use of the Word of God. When God has spoken and the preacher has "wholly followed the Lord," all else becomes irrelevant.

Peter's Preaching Boldness

Probably the biblical sermon that has attracted the most attention, second only to the Sermon on the Mount, is that of Peter (Acts 2:14-36) immediately following Pentecost. While some (Dever, 2012, p. 21) see Peter's sermon after Pentecost as the first recorded sermon in the book of Acts, Wells and Luter (2002, p. 75) point out that Peter preached an earlier sermon (Acts 1:16-22) when he stands before the 120 and explains Judas' fall as the fulfillment of Psalm 41:9. Whatever order, it is clear that the early church responded to the movement of the Holy Spirit by preaching. This sermon to a great degree is an example of the action of the early church.

After examining Chrysostom's analysis of from Peter's post-Pentecost sermon, Wells and Luter (2002) conclude that there were "four rhetorical keys to the apostle's preaching" (p. 92). First, Peter preached communally. There is not much more said than that Peter stood with the eleven (v. 14), but Luke is certainly indicating that they were in agreement and possibly collaborated on this message. There was to some degree peer accountability.

Second, Peter connects with his listeners. Although they had just been mocked (v. 13) and chided for their background, Peter courteously addresses them (v. 14) and does not insult them by dwelling on their accusations but moves right into the presentation. Third, Peter makes his claim based on Scripture. The use of Scriptural authority cannot be missed. He leads (vv. 17-21, 25-28, 34-35) from the prophecy in Joel (2:28-32) to explanation of the passages of David (Psalm 16:8-11, 110:1). His appeal to the OT allowed him to deal with the difficult subject and speak with confidence.

Fourth, Peter's preaching has rhetorical patterns. He moves from what is comfortable and familiar to difficult and challenging. Peter begins with the familiar words of Joel, citing them in full concluding with "whoever calls on the name of the LORD shall be saved" (v. 21). From there he introduces Jesus but ascribes no divinity to him, only that God worked through him. He points out that God raised Jesus up but it is not until much later that Jesus is identified as the Christ (vv. 31-32). Peter quotes the revered King David right before going into the difficult appeal of calling all Israel (who had crucified him) to accept Jesus as "Lord and Christ (v. 36).

The effect is seen immediately in the response of the listeners (v. 37). They come under conviction and seek a solution to whom they see themselves as. Peter's response is noteworthy in two respects. First, while they are under conviction, invites them to make a practical application of what they had just heard by repenting and being baptized (v. 38). Second, Peter concludes with the reassurance that the promise is to them and their families (v. 39), bringing the message full circle to the OT promise quoted earlier: "That whoever calls on the name of the Lord shall be saved" (v. 21).

Conclusions From the Biblical Examples

Preaching, as in practice, needs role models to keep it accountable. Paul, Caleb, and Peter provide just that. Paul's work in Philemon and Romans gives an advantage in being able to study the details and nuances of how he presented his arguments. Both of these epistles affirm the account of Acts that Paul persuaded, confounded, reasoned, explained and proved (Acts 19:8, 9:22, 17:17, 17:1-3). He preached the Word of God strategically. Caleb's stand against the unconquered mountains of the Anakims (Jos 14:6-14) is a cogent reminder for preachers to hold to what God has said, and to humbly and

wholly follow Him. Peter's example of preaching being the move to grow the church, confront questions, and evangelize the world is foundational to the preacher.

Teaching Preaching in Scripture

Any discussion on teaching preaching must avoid extremes and seek balance with an understanding of spiritual gifts and the stewardship of those callings. Most Christians see the need for some form of preparation to this task, and some see it more than just developing what is already inside of the individual (Long, 2008). Craddock (1985) has two basic assumptions about learning to preach. First, learning to preach is difficult because "preaching itself is a complex activity" (p. 16). Second, preaching can be learned (which is different in his mind than teaching preaching because so much of learning to preach happens informally outside a classroom). Bounds (1982) believes the preacher is made by God making the man. "Preaching is not the performance of an hour; it is the outflow of a life. It takes twenty years to make a sermon because it takes twenty years to make the man" (p. 12).

Schools of the Prophets

Not much is actually known about the OT schools of the prophets. However most authors and theologians agree that "the schools of the prophets were founded by Samuel . . . to promote the future prosperity of the nation by furnishing it with men qualified to act in the fear of God as leaders and counselors" (White, 1958, p. 593). Not all who were a part of these schools claimed to have the supernatural gift, nor were all that were called to be prophets a part of them (Amos 7:14).

These schools served to further the education and spiritual disciplines that were given in the home, to guard and explain the Word of God. The first mention of them is when Samuel sends the newly anointed King Saul to meet with a band of the prophets for worship (1 Sam 10:2-5). Using only the OT as an authority, Price (1889) outlines six details of these centers. First, they were groups collected into schools or bands (1 Sam 19:20, 1 Kgs 22:6). There is no certainty to how large these schools were, but they were significant. Obadiah, when Jezebel wanted to destroy all who were faithful to God, took a hundred of the prophets and hid them in caves (1 Kgs 18:4).

Second, they were in particular locations. Samuel was from Ramah and here was one of the schools (1 Sam 19:20). It was here that David fled from Saul to Samuel and together they went to Naioth (meaning habitations). It is very possible that this was a sort of campus for the school. Other locations such as Bethel (2 Kgs 2:3), Gilgal (2 Kgs 4:38), and Jericho (2 Kgs 2:5) are noted as being centers to these schools. In Jericho they eventually needed to build a larger facility indicating some growth (2 Kgs 6:1).

Third, these schools had at least three significant teachers: Samuel (1 Sam 19:20), Elijah (2 Kgs 2:1-6), and Elisha (2 Kgs 2:15, 6:1-6). Fourth, the sons of the prophets had education in at least two specific areas: prophesying (1 Sam 19:20-24) and worship (1 Sam 10:5). Fifth, their occupation mirrored that of a current day pastor. As the passages above indicate, they were often involved in worship services. They also worked in cooperation with the more visible senior leader (2 Kgs 9:1-12). And they functioned in the role of what would be normal for a prophet, bringing God's Word and judgments to others (1 Kgs 20:35-42). Sixth, because of their commitment to ministry, they are for the most part dependent on charity (2 Kgs 4:38-44, 2 Kgs 5:21-24). The schools of the sons

of the prophets through much of the OT was a system God set up through key prophets to educate and prepare leaders for his people.

Jesus and His Disciples

The life and ministry of Jesus is an example of teaching. Not just that he taught but that he taught his disciples to teach and preach. It was in the beginning of his own ministry that Jesus called his disciples to follow him (Luke 5), giving them the greatest opportunity to watch and learn. When Jesus sent the twelve out on a short mission (Matt 10), he instructed them where to go (v. 6), how to go (v. 9-14), and what the theme of their sermons should be (v. 7). Immediately before this Jesus (Matt 9), looking over a multitude and troubled by how confused they were, calls his disciples to pray for more laborers to shepherd the people (v. 35-38). It is then that Jesus gives a course on preaching and ministry and sends them out to practice.

Paul to Timothy

Paul's mentoring of Timothy and his letters to him make a compelling Biblical case for teaching preaching. Paul calls on the younger Timothy (1 Tim 4:12) to lead in ministry as an example to the believers in word. He challenges Titus (Titus 2:7, 8) in much the same way also referring specifically to how he speaks. Both Timothy and Titus are to be diligent in raising the bar, and this was to be done by their own learning. Twice Paul reminds Timothy that he has been given a gift (*charisma* which is not the same as the gift of grace for anyone in need) for ministry and he is to "stir it up" (2 Tim 1:6) and not "neglect it" (1 Tim 4:14). And one more time (2 Tim 2:15) Timothy is urged to be a prepared and capable worker who is able to preach the straight word. Formal education

for preparedness is not necessarily implied here (although it seems fitting it could be included). Rather advancement to continue as an example to the others would have included learning, formal or informal. Timothy, who had learned the Holy Scripture from his mother and grandmother (2 Tim 1:5), is encouraged to keep studying and learning (2 Tim 3:14-15), building on that foundation.

In the letter to the Ephesians, Paul points to the role of apostles, prophets, evangelists, pastors, and teachers as given by Christ in order to equip others for ministry (Eph 4:11-12). This is consistent with the effort he put into Timothy and Titus in teaching and mentoring them as ministers.

CHAPTER 3

LITERATURE RELATING TO THE MINISTRY

AND TEACHING OF PREACHING

Introduction and Problem

Literature dealing with styles and methods of preaching and types of sermons is sufficient. A full review of literature covering all the categories of homiletics would not be helpful to this task. The literature reviewed here is divided into five areas: (a) introduction and presentation of the problems facing preaching, (b) homiletic passion, (c) a history of teaching homiletics, (d) methods and ideas in teaching homiletics. Of the areas included here, this one is lacking the most. “To say that homiletical pedagogies are rarely published is an understatement” (Ward, 2012, p. 18). The edited volumes *Learning Preaching: Understanding and Participating in the Process* (Wardlaw, 1989) and *Teaching Preaching as a Christian Practice* (Long, 2008) are the only two contemporary works available (Ward, 2012), and (e) from a uniquely Adventist perspective, are Ellen White’s published writings on the duty of preaching, the importance and impact of preaching, and the training of preachers.

The sources reviewed here are primarily works published between 2000 and 2014. However, some older works that have been influential on the subject and a review of Ellen G. White’s writings are included.

The purpose in chapter two was to gain a correct biblical understanding of God’s

Word, God's call to preachers, and what preaching should be. The examples of Paul, Caleb, and Peter were used to show how they used God's Word and accomplished preaching. Throughout the centuries, preaching has continued as a major factor in the Christian movement. Men and women have written and lectured on the subject to preserve it as the tool God meant it to be, but today, many authors and preachers are concerned about the present condition and the future of preaching.

There are problems and questions in the shadow of the pulpit. No preacher seeks to be irrelevant, but it can happen and it does happen (Nieman, 2008b). This is supported by Banks (2012) who, in a very short report, are the conclusions from research by the Barna Group, the evangelical research company based in California. According to the survey, 46% of all churchgoers reported no impact from their time there. The research (based only on churchgoers) showed that while they do see an importance in attending, they do not perceive any benefit from what they experience. Without a doubt, there is an attack on the pulpit, a supernatural attack; too often that attack is having its way, and nothing is said that reaches the lives of the faithful listener (Willimon, 2012).

In the opening chapter of his book *As One Without Authority*, Craddock (2001, p. 6) gave six reasons why preaching is struggling today. First is the Social Gospel Movement and its push toward action, not talk. Thus, preaching is denigrated by the comparison to just talk. A second reason is that the words the church holds on to are often language the world mistrusts. The third reason is the change from oral to visual sensitivity in a person's sensorium brought on by television.

The fourth cause is the loss of certainty and the rise of tentativeness in culture and among preachers. Those who stand and speak of the absolute are viewed with skepticism.

The fifth cause for the long shadow from the pulpit is the relationship of the speaker to the listener. There is much discussion about the traditional preaching motif –a raised stage, one-way communication, an authority figure versus the learner. The final reason Craddock listed is the difficulty of having meaningful communication. It is hard, and very few are naturally good at it.

In reality, the obstacles go beyond just the resistance to the pulpit but include the “weather pattern of our current cultural and ecclesial moment” (Long, 2009, p. 82) of skepticism, doubt, and spiritual disorientation. And on the other side, not all the problems are outside the church. Mnich (2001), who primarily studied the work of lay preachers, still saw across the pulpits a lack of ability and equipping of preachers in using methods to motivate a congregation. It is imperative that preaching in the Christian church be challenged to go beyond even what is considered acceptable (Edwards, 2009).

Homiletic Passion

In the opening of his dissertation on comparing the effectiveness of the inductive and deductive preaching methods, Nelson (1986) pointed to preaching as the holy mystery, a power no one can clearly articulate, but can still be known. Referencing how Paul pointed to the spiritual history of the Thessalonians (1 Thess 1:9-10) and how it was the hearing of the word of God (1 Thess 2:13) that made the difference, Robinson (2001a) called for preachers and those teaching preaching to realize that preaching is not discussing religion, but a message from God himself. The call does not have to come at once but the call will come and the preacher will, at one point, know that he or she will have to embrace or reject the summons (Craddock, 2009).

Craddock (2001a) understood the difficulties that face preaching, but continued to

urge that preaching is not an anachronism; it is still the transforming Word of God. He did not assert this without directly acknowledging and addressing the factors that contend with an effective sermon. Even with the challenges that there is a divine, holy mystery as to how preaching is so powerful, its power must be the conviction of every preacher (Johnson, 2009; Mathews, 1991; Wagner, 2004).

The late Welsh minister Martin Lloyd-Jones held the conviction that preaching was the greatest need of the Christian church (Lloyd-Jones, 2012) and that being the greatest need for the church made it the most urgent of the world's needs.

Bounds (1982) made the power of the sermon very personal to every preacher. Bounds passionately and correctly appealed to the hearts of preachers to do their most important work in the prayer closet and identified this as the single most important factor in making a preacher and the sermon (p. 16). The sermon does not have a separate identity, as it were; a powerful sermon comes from a powerful life. A holy life stands behind a holy sermon. The experience an individual has in communion with God is the source of the sermon. Bounds continued to authenticate his conviction with the examples and quotes of preachers like Martin Luther, Charles Spurgeon, and the apostles. God is the source, but remains invisible, He “loves to hide himself in his instrumentalities and to manifest himself through them” (Hoppin, 1881, p. xvii). Williams (1998) was quick to share this conviction and to affirm Bounds in her introduction that sets prayer as the “key” to a powerful sermon, one that is able to “transform both the speaker and the hearers” (p. 4).

Simpson (1879) pointed us to the frequent, deep-seated appeal from those passionate for preaching, when he wrote that the preacher “stands in Christ's stead; the

Savior, unseen, is beside him; the Holy Spirit broods over the congregation; angels gaze upon the scene, and heaven and hell await the issue” (p. 166). The appeal is for preachers to be authentic and acutely aware of what preaching is about from an eternal perspective.

Buechner (1977) reminded preachers that what they preach comes from their human experience with God and what they deliver is to humans who need to experience God. Brueggemann (1997) calls the context to which preaching takes place as one of exile, but he raises his voice as a challenge to preach the theme of homecoming, what is coming. Exiles do not have to settle for the reality of now, but should fix their vision on the impossible reality of the future. In this, preaching can be life and enable the exile to yearn and wait. It can matter on a very human level.

It is because of this that Carter, Duvall, and Hays (2005) put so much effort into getting preachers to understand first the biblical message and then understand the culture to which they are delivering that message, the culture that needs it. Clark (as cited in Cannon, 2007) had the battle cry: “If you ain’t got no proposition, you ain’t got no sermon neither” (p. 16) to address the careless sermons around him that were not intentional to make a difference.

One of the difficulties both in strengthening the passion and building the effectiveness of the preacher is the difficulty of evaluating the results. However, as Lescher reminded each preacher, the Word of God promises results and that is what they can stand on (2002, p. xv).

Overview of Teaching and Learning Homiletics

As noted early in this chapter, literature in the area of teaching preaching is limited. No contemporary single-author book on this has been published (Ward, 2012).

The two volumes, *Learning Preaching: Understanding and Participating in the Process* and *Teaching Preaching as a Christian Practice*, available on the subject are multi-authored. “This lacuna in homiletical publications is significant since multi-author books, though provocative and diverse, often fall short of a unified theoretical proposal throughout” (Ward, 2012, p. 18). Both volumes are discussed below.

In reviewing the teaching of homiletics, much care must be taken to be respectful of the field of the study of education. This influences the focus area of this dissertation, but it is not helpful to this study to examine literature in that area. What is reviewed here will be carefully selected, in order to complete the understanding of teaching homiletics.

“Powerful, powerful words. Words that literally might have changed the course of history” (Dowis, 2000, p. 2). This is how Dowis reflected on the words of Winston Churchill when the Nazis threatened to invade England. He used this to introduce both his book and his convictions. Words are powerful, despite the plethora of attacks muddying communication, and they do change history. Dowis, respected not only as a presenter but also as a speechwriter, established the point that knowing how to influence listeners through public presentation does not happen only through charismatic presentation, but also through careful and intentional writing.

As a professor of communication and as a Christian, Schultze (2006) believed public speaking must be reclaimed as a noble practice for Christians. He encouraged preachers to be servant speakers who faithfully serve audiences as neighbors, who in the biblical sense are virtuous speakers, who skillfully use verbal and nonverbal methods.

Richards (2005) opened his series of preaching lectures quoting Buttrick and the gospel writer Mark: “Jesus came... preaching” (p. 10). The examples through the Bible

narrative make it clear that preaching is here to stay. The number of examples and their reported impact in Scripture invite the preacher of today to sit as a student and learn. An often-overlooked role the Bible preachers can play in teaching and illustrating preaching to us today is their intentionality. An advocate of this is Weima (2010), who watched how carefully Paul wrote his letters, using each section of his letter to intentionally communicate and serve as a block in building his main point.

For Morris (2005), being a modern-day disciple of Jesus and watching the preachers of the early church will do much to advance any preacher. He found that by studying these, the preacher learns to preach in the power of the Holy Spirit. To know, like Jesus and Stephen, that the Holy Spirit has given them the call, and after surrendering to that divine power, they can be bold in proclamation. From the life of Jesus comes the lesson to bathe your sermon preparation and delivery in prayer. Again, looking at Jesus, the preacher learns to preach the word of God, instead of opinions. “These days biblical sermons with contemporary illustration have become contemporary sermons with occasional biblical illustrations” (Morris, 2005, p. 11). From the preaching of Jesus, the lesson is learned to communicate God’s grace, not simply to communicate *about* His grace.

Jesus was known to use a simple, memorable statement to drive His main idea—“I am the bread of life” (John 6:35). Not only were the statements simple, but Jesus used repetition and restatement, giving His listeners every advantage to be impacted by His sermons. Inserted in His sermons are practical illustrations from the everyday that would carry the truth home. Finally, Jesus preached as if He knew that eternity was at stake and called for a radical life change.

In all the discussion of lectures, sermons, books, and articles of how and what to preach, often forgotten is the fundamental question of what the preacher is (Stott, 1982). Stott made a good point. To do his best in answering that question, he turned to the biblical images (pp. 135-137). The most common is the herald or town crier. This is one who has received a message and in a public way announces it. For Paul, the announcement was Christ and Him crucified (1 Cor 1:23). The preacher is a sower. Recorded in Luke 8 is Jesus' parable of the sower who goes out into the world spreading the seed and hoping and praying it will bear fruit.

Then, also, the preacher is an ambassador (Eph 6:20). He serves as a representative from his government to a foreign, even hostile land (Stott, 1982, p. 135). The preacher is called to be a steward (1 Cor 4:1), taking the responsibility of the household possessions and wisely sharing them with the family members. The preacher is a shepherd (Acts 20:28-31), working under the Chief Shepherd to protect and feed the sheep. Finally, in 2 Tim 2:15, the preacher is a workman, "one approved...who has no need to be ashamed," because he takes the Word and uses it correctly.

What is notable in the images of the preacher is the "'givenness' of the message. Preachers are not to invent it; it has been entrusted to them" (Stott, 1982, p. 136). All of the NT images of the preacher present him as one under another's authority.

Stott admitted that these metaphors are strong but less clear about how the servant preacher is to communicate what he is responsible for to the listeners. Although his point was well made, there is an argument that can be made that, in fact, the metaphors do include this—feeding sheep grass and not something else, placing the seed in the best soil possible, communicating to the foreign land in terms they can understand, and so on.

Either way, to emphasize this, Stott (1982) brought his own image to the table, one of bridge-building (p. 137).

A bridge will connect two sides and allow for transportation, communication as it were, from one to the other. To be successful, the builder must have a good understanding of both sides so the bridge can be anchored.

Stott was joined in this metaphor by Carter, Duvall, and Hays (2005) as they used bridge-building as the primary illustration to answer the question of what the task of the preacher is. Because of the separation of the time and culture of the text to the time and culture of the listener, the need to bridge the gulf is imperative. It is important that in building a bridge, the fact that the Word of God is relative and the rule of life for today not be denigrated. This just makes building the bridge that much more important.

The Interpretive Journey, or building the bridge, has four main steps. Step one is to grasp the text in the town it was spoken in (exegesis). What did it mean to them? Step two is to measure the width of the separation—to answer the question of what the similarities and differences between the first audience and today’s audience are. Step three is to identify the theological principle that will be taken across the bridge. Finally, step four is to grasp the text in the town of today, sharing with the listeners how they are to apply the principle in their lives (Carter, Duvall, and Hays, 2005, p. 44).

Authors agree about the bridge, but the exact order of steps and how many steps a preacher takes to build that bridge vary. Robinson (2001a) gave ten stages in the development of the message starting with “selecting the passage” and ending with “preparing the introduction and conclusion” (pp. 51-182). Stott (1982) reduced his to six, beginning at the same point of “choosing your text,” but finishing with “write down and

pray over your message” (pp. 213-259).

The volume *Preaching God’s Word*, (Carter, Duvall, and Hays, 2005) outlines the sermon-preparing process with ten steps beginning with “grasp the meaning of the text in their town” (p. 45) and ending with “write out the sermon and practice delivery” (p. 150). The outlines and steps continue and differ with each preacher, but what is important is that there be a process by which the preacher-turned-theologian finds the text and builds the bridge.

While the process is being followed, three questions (McMickle, 2008) are critical to ask of a preacher in preparation and should be answered in delivery. These are not casual for a sermon, but piercing and impacting to the preacher. They are to alter and become a permanent part of who the preacher is. The three questions are (a) what? What is the theme—does the word preached present the Word (John 1) in a new way every time? (b) So what? What does this sermon have to do with the listener? And (c) now what? What are the listeners being asked to do with what they heard?

There is a movement to understand the teaching of preaching that is different from what some have understood in the past (below is a review of several developments in the history of teaching homiletics). The old idea that the homiletics teacher is one who only mentors, allowing the effective preacher inside the student to come out is still recognizable in homiletics classes today.

The new movement is to see preaching as a practice, similar to law or medicine, (Long & Tisdale, 2008) and to see that one’s personal commitment to the gospel alone does not necessary qualify him or her as a preacher. According to Neiman, “understanding the concept of practice helps us better understand how preaching works”

(2008a, p. 123). Long (2008) and Niemen (2008a) agreed that a practice can be recognized as including common, meaningful, strategic, purposive actions. The actions are the *what*, purposive is the *where*, the strategic is the *how*, the meaningful is the *why*, and the common is the *who*. Bass (2010) also preferred the term “practice” as it points to something larger than the person but still having “practical purposes: to heal, to shape communities, to discern” (p. 7).

Teaching Preaching as a Process

This approach (Wardlaw, 1989) comes from the earlier of the two volumes noted above on teaching preaching. It was the result of eight members of the Academy of Homiletics, all teachers of preaching collaborating their work together:

Each of us has within us already the effective preacher God wants us to become. We teachers of preaching know that when we guide wisely in the process of learning preaching, we help students cultivate and harvest what God has planted in them, through genetic inheritance, personality, life experience, and church background. We aim to help each person in class start on the road to becoming with God’s help the best preacher each has it in them to be. (Wardlaw, 1989, p. 1)

An emphasis on the process should be grounded in “three critical perspectives” (Wardlaw, 1989, p. 7): a theological perspective—students must have a theology of preaching, an understanding of what preaching is; an ecclesiological perspective—the preachers are to see the faith community as participants in preaching, and not themselves as isolated prophets; and a cultural perspective—it is important that a preacher know how the sermon functions in a social context.

Teaching preaching as a process emphasizes the student as the one with the process and the teacher as the one who provides direction. Besides the role of the student and the teacher, the attention is on two key components of what happens in the process.

First, “seminary is only the beginning” (Wardlaw, 1989, p. 7). What happens in the seminary, however, must model learning that can continue through the preacher’s lifetime. The student preacher will only have a limited number of times to preach as a student, but what happens there can lead that preacher to continue learning and taking that approach to the parish. A large part of what can make this happen is guiding the student preachers to take leadership and ownership of what happens in the classroom.

Second, preachers “learn best in a community” (Wardlaw, 1989, p. 17) that includes cooperation, respect, and support. Having this in the classroom is vital, but establishing preachers who stay in dialogue with a community to support and challenge their preaching is just as necessary for excellence.

Teaching Preaching as a Practice

Teaching preaching as a practice pushes back on many of the ideas outlined in the volume edited by Wardlaw (1989). “Becoming a competent preacher is not simply a matter of drawing out and strengthening inner traits and gifts, important as that is, but it is instead a matter of critical learning about traditions and patterns of thinking and acting that have been honed over the centuries” (Long & Tisdale, 2008, p. 5).

The practice-oriented teaching of preaching can be distilled to “five central components” (Long & Tisdale, 2008, pp. 44-51): (a) frequent exposure to examples of excellence, (b) creating a supportive environment of high expectations, (c) identifying and teaching the distinct interrelated parts that constitute the specific practice, (d) engaging in an action-reflection model of learning, and (e) instilling a commitment to lifelong learning and development in the practice. Each of these is reviewed in detail.

Frequent Exposure to Examples of Excellent Practice

A discussion on teaching as a practice would not be complete without including the world-famous Japanese violin instructor, Shinichi Suzuki. Suzuki (Hermann, 1981; Suzuki, 1983) is known for developing a violin pedagogy that is still in use today. His inspiration came when he observed that all children were able to learn their native tongue without respect for ability or talent. Suzuki's conclusion was that people learn from their environment because of constant exposure to it. In teaching how to practice playing the violin, Suzuki encourages saturation to music as early as possible, with students playing in groups and performing in public as often as possible to make it natural.

Augustine (1958) joined this team in comparing the experience of infants learning to speak by observing the expression of speakers; preachers could be made “eloquent” (p. 121) by reading and hearing the expressions of the eloquent. The key in using this element would be exposure to excellent preaching from various preachers (Duduit, 2006), including historical greats (Edwards, 2004; Eidenmuller, 2008; Ellison, 2010; Kienzle & Walker, 1998), and through the listening-watching experience in which the student preacher becomes aware of different styles of the same principles.

Creating a Supportive Environment of High Expectations

Long and Tisdale (2008) pointed out that learning is a “discretionary activity” (p. 46) and is not at its best until the basic needs are met, one of those being a sense of safety. Classroom preaching can be a vulnerable experience, and the level of the student-student and student-instructor trust relationship will affect their ability to put themselves out and absorb the feedback (Vella, 2002).

Identifying and Teaching the Distinct, Interrelated Parts That Constitute the Specific Practice

Craddock was right that it is possible to learn to preach, but that “preaching itself is a very complex activity” (2010, p. 16). Homiletical instructors agree (Long, 2005; Rueter, 1997; Bass, 2010) that breaking down the components that make up the practice of preaching increases the ability of the student to excel by targeting each part separately. By identifying the different parts, a student becomes aware of each of them and that alone will impact their growth. By being aware of the different parts, the preacher can give them specific and individual attention. Adding notability to this is the support from educational greats like Suzuki and Montessori (Montessori, 1995; Suzuki, 1983; Vella, 2002).

Engaging in an Action-Reflection Model of Learning

It would be hard to overstate the effectiveness of one’s engaging in an action/reflection model of learning. Long and Tisdale (2008) underlined it even more by referring to it as an “action/reflection, action/reflection, action/action/action/reflection” model (p. 49). They noted that both Suzuki and Vella used high numbers of students for practicing skills to be mastered. The model by the Brazilian educator Freire (2000), includes the students’ experiencing a significant role in problem-solving together and helping each other confront the reality.

Mandrell encouraged preachers to listen to themselves on the screen or in the car. Then he posed the question, “How does a preacher ensure the proper delivery of his message? One word: practice. Practice is prerequisite to excellence, and a sermon should

be spoken several times before it's publically shared" (Mandrell, 2012, p. 20). Morris (2012) said that practice should be "at least five times prior to preaching your sermon in public" and that "during your walk-throughs, think of gestures and visual aids that will help you drive home your main idea" (p. 24).

Instilling a Commitment to Lifelong Learning and Development in the Practice

What happens in the classroom to develop the practice is the beginning of the journey for the preacher. The best speakers are always going to be looking for feedback both from examining their own work and audio and visual recordings, as well as from using select groups from their congregations (Robinson, 2001a). Most practices and professional roles require ongoing development and this "kind of a 'long view' approach" (Long & Tisdale, 2008, p. 51) can guide the outline for a class. For some, it is understood that the terms in preaching must continue to be defined; what was good needs to be built on so that it becomes what is great. It is not the past versus the present, but what we can do in the present to build on the past and for the future (Childers, 2004). If this does not happen, many will become weary from getting only what they already have (Elliott, 2000).

When it comes to challenging the status of the pulpit in the Christian church, this is nothing new to the 21st century. This has happened through its history (Lischer, 2002), and in every age, the church has responded. However, it has not been just a reforming of methods for "rhetorically motivated reasons" (p. xvi). The question that "holds the promise of the renewal of preaching" is "What is it about the *gospel* that demands this particular expression" (p. xvi)?

Homiletical Pedagogy in the Seventh-day Adventist Theological Seminary

Forty years ago, research proposed specific principles to guide homiletical pedagogy in the Seventh-day Adventist Theological Seminary (Venden, 1978). This research analyzed the Richard Lectureship on preaching from 1957-1970, and, in order to include pastoral homiletical practice, also assessed 90 Sabbath morning sermons from 54 preachers.

Venden discovered significant similarities between the conclusions drawn from the Richards Lectureship and the conclusions drawn from the Sabbath morning sermons. Both sets of sermons made preaching a priority through the order of service and the time allotted for it. However, Venden (1978) found there was “ambiguity as to what preaching is and should accomplish” (p. 2). This was reflected in three major difficulties: (a) there was poor exegesis of Scripture and application to modern setting; (b) the sermons were generally not given sufficient preparation time or there was a lack in basic preaching skills; (c) and the big idea or point of the sermon was often not made clear. These, in turn, contributed to a diversity of problems for the preacher and the sermon.

In response to these problems in Adventist preaching, Venden (1978, pp. 236-294) identified four major areas of need in the homiletical program of the Seventh-day Adventist Seminary. First, a clear understanding of why we preach, or a theology of preaching, is needed. This sets the conditions for understanding the preacher’s ministry and will lead to correct and clear priorities. A theology of preaching will be the foundation that guides the preacher in how to use the Bible and settle the expectations of what the sermon is to accomplish.

Second, a clear conviction of what to preach is needed. Preaching is not about the

Word of God; it is the Word. It is critical that preachers be diligent to exegete the biblical passage and build the bridge to the community listening to the sermon.

Third, increasing competence in how to preach is needed. To accomplish this Venden (1978) gave 5 key components for a preaching class: (a) experience centered learning as the basis; (b) basic fundamentals must be crystal clear; (c) the panoramic view of preaching including its complexity is taught; (d) unique Adventist contexts including multi-church, evangelism, and doctrines; and (e) adjunct possibilities such as accountability partnerships in preaching, demonstration of preparation, and an actual church as the setting for the class (pp. 276-292).

The fourth and final need is an awareness of the context of preaching. The danger is that the other components (music, prayer, offerings) of worship can be seen as mere preliminaries to the sermon. With attention to these, Venden (1978) concluded that preaching in the local parish can come into “greater harmony with what God intended” (p. 297).

History of Teaching Homiletics

The overview of the history of homiletics will be brief and will exclude some periods all together. The purpose will be to provide a point of perspective early in history and then turn to this, the last century, in order to build a framework (though this overview will be limited).

It could be said that persuasive speech has a history as early as the Garden of Eden. In the biblical account of the serpent’s temptation is his convincing presentation to Eve (Gen 3:1-6). Following the Genesis narrative, it is not long before there emerges the story of Noah, a man called by God to warn the world and invite them to accept salvation

(Gen 6-7). Weatherspoon (1954) noted that from the three great civilizations (Egyptian, Assyrian, Persian) we have no “notable contributions to oratory” (p. 15). Again though, from the biblical account we have Moses protesting God’s call to return to Egypt based on his lack of eloquence.

In the Hebrew tradition, the element of preaching was clearly marked as far back as the patriarchs and prophets (Moses, Joshua, Isaiah, Jeremiah, et al.). It is from this culture that our New Testament and the early church movement arose.

In the time of the New Testament, both the Greek and the Roman cultures influenced the early church. For the Greeks the gift of eloquence and oration were highly prized and recorded (Kennedy, 1999). The Roman art of oratory is also well noted and the focus both the Greeks and Romans put on it made it central in their systems of education (Weatherspoon, 1954, p. 17). The Graeco-Roman emphasis on the oratory set the stage for the early church’s usage and success in preaching.

Moving past the work of the early church and the time of Paul, whose preaching was discussed above in chapter 2, there is very little to be gathered. The Graeco-Roman influence continued, and it is of some interest to note that during this post-NT time is found the first occurrence of the word *homilia*—describing a word of admonition spoken in a congregation—used in a letter written by Ignatius to Polycarp (Brilioth, 1965, p. 18).

The earliest homiletical textbook that is known (Long & Tisdale, 2008, p. 6) is Augustine’s fourth book *On Christian Doctrine* written just after the turn of the fifth century. Augustine believed that “there are two things necessary to the treatment of Scriptures: a way of discovering those things which are to be understood, and a way of teaching what we have learned” (Augustine, 1958, p. 117). His philosophy of first

understanding and then teaching is clear in his classics. The first three of the four books taught hermeneutics and were written almost 30 years before the fourth book on homiletics was written.

A significant statement in the understanding of preaching came in 1879 when the American preacher and author, Phillip Brooks, gave the Lyman Beecher Lectures on preaching at Yale. These published lectures (Brooks, 1888) are read widely and remain both an inspiration and an authority to preachers today. Brooks is understood to have spoken for the preaching community when he offered his now famous definition: “truth through personality is our description of real preaching” (p. 8). The focus was very much the personality and journey of the preacher. The message, i.e. the truth, though considered an important factor, paled in the focus of the preacher.

The focus on the gifted personality of the preacher did not go unchallenged. In the middle of the 20th century came voices from across the Atlantic in Germany with a different definition. For Barth (1991), arguably one of the most important theologians of his time, homiletics was the servant to biblical hermeneutics. He aggressively defended the understanding that preaching had nothing to do with the preacher and saw it clearly as narcissistic that the individual would presume the preacher was of consequence. Barth who had witnessed the tragedy of World War I wrestled with the question of how Christians could be led to embrace any social or political agenda that would come along. For Barth, the answer was the Bible, and in his mind, preaching was someone reciting the biblical message without trying to give an application (Knowles, 2007).

In contrast to Barth’s position and at about the same time, Buttrick (Knowles, 2007) identified Harry Fosdick as also impacting the content of preaching. Fosdick’s

“Project Method” focused the themes of sermons on the personal needs of individuals. It meets their needs almost as if one were providing counseling for the individuals in the congregation all at the same time. Buttrick considered Fosdick the starting point of the positive-thinking style sermons popular in many churches in North America.

Homiletical pedagogy in the 1980’s focused on the little preacher (Wardlaw, 1989), that is, the gifts God had put within an individual. Long and Tisdale (2008) came to the stage with an appreciation for what these leaders in homiletics had done, but taking a decided stand against the doctrine of Wardlaw’s volume. “Becoming a competent preacher is not simply a matter of drawing out and strengthening inner traits and gifts... it is instead a matter of critical learning about traditions and patterns of thinking and acting that have been honed over the centuries of Christian preaching” (Long & Tisdale, 2008, p. 4). Instead of the rudimentary interest being the ability or giftedness of the individual, the focus should be the practice of Christian preaching that the individual is called to.

Somewhere in the midst of this, in the early 80’s, felt-need advocates such as Robinson and Stott raised their voices for expository preaching. These influential preachers and authors raised awareness of the unbalanced emphasis on the preacher, and the response took seminaries back to the text (Heisler, 2007).

In his work to establish an approach to homiletical pedagogy, Long and Tisdale (2008) used the key analogies of a neurosurgeon or a torts litigator to illustrate the dynamics of how preaching should be approached as a Christian practice. Both surgeons and lawyers, in preparation for taking up the practice their titles represent, are required to surrender to learning “specific skills, procedures, traditions, and ways of thinking appropriate to these practices” (p. 5). The abilities the individuals come with are

important, but they are still to be subject to learning the practice.

In tandem with what must be learned is the understanding of how it must be learned. The term practice brings with it the image of one who is still within the context of a larger community, has practiced the activity in an educational setting, and is considered successful. Other descriptive terms for preaching, such as Brueggemann's (1997) "art and act" (p. x) for Long and many others in his volume are just not adequate in describing what preaching should be.

Long and Tisdale's (2008) analogy of the practices of medicine and law is very useful in understanding what direction they felt the teaching of homiletics needed to go. Both law and medicine refer to the past accomplishments of their respective practices for the direction of today; it should be similar also for the practice of preaching in which Christians for the past twenty centuries have been engaged. Their conviction was that homiletics should consider this legacy and allow it to have a much weightier impact on developing the preacher.

Ellen G. White

Importance of Preaching

A digital search of the published writings of White revealed nearly two thousand references to preaching. Most of these references were in relation to the work of New Testament preachers starting with John the Baptist, then Jesus, and on to Peter, Paul, and others. For White, it was clear that preaching played an important and impacting role in the growth and establishment of the early church. John the Baptist, the one who announced the arrival of Jesus, set the example in preaching, and White (1940) confirmed

that “the preaching and teaching of His word is one of the means that God has ordained for diffusing light” (p. 459).

Preaching was not just used in advancing the gospel in Jerusalem, but as persecution drove many from that city, they "went everywhere preaching the word" (Acts 8:4). Accordingly, preaching was a cross-cultural method of advancing the gospel. White (1911) emphasized this when she pointed out that “it was in Antioch that the disciples were first called Christians. The name was given them because Christ was the main theme of their preaching, their teaching, and their conversation” (p. 157).

As for the ministers of today, she said, “Faithfulness in preaching the word, united with a pure, consistent life, can alone make the efforts of ministers acceptable to God and profitable to souls” (White, 1911, p. 326).

Learning to Preach

In the discipline of preaching, White (1943) tastefully did not discourage preachers who have little or no training, while she pressed on the call for preachers to be diligently prepared:

The cause of God needs efficient men. Education and training are rightly regarded as an essential preparation for business life; and how much more essential is thorough preparation for the work of presenting the last message of mercy to the world! This training cannot be gained by merely listening to preaching... Nothing less than constant cultivation will develop the value of the gifts that God has bestowed for wise improvement. (p. 538)

In her emphasis on preachers learning the art of speaking, she pointed to the example of Jesus as “the greatest teacher the world ever knew . . . he spoke slowly and impressively, emphasizing those words to which he wished them to give special attention” (White, 1893, p. 126). In contrast was the “monotonous, spiritless preaching of

the Scribes and Pharisees” (White, 1893, p. 126). Jesus came with not only an inward passion, but with a voice and style that was dynamic and gave punch or pause to important words or points. This was different than the style of the Jewish preachers who had neither the passion nor the appealing presentation.

Paul becomes another example of preaching, and again White (1970) presented a critical balance in the life of the preacher. On being trained, Paul “was a man fitted to speak before kings, before the great and learned men of Athens, and his intellectual acquirements were often of value to him in preparing the way for the gospel” (p. 341). However, she pointed out that as essential as this is, Paul was also led to “understand that there was something needed above human wisdom. . . . He must receive his power from a higher source. In order to convict and convert sinners, the Spirit of God must come into his work and sanctify every spiritual development” (p. 341).

Without negating the importance of being trained, White (1952) pointed out that the heart that is touched with the love of Christ will respond by placing itself in service to Him. It is “in this work, as in every other, skill is gained in the work itself. . . . It is in the water, not on the land, that men learn to swim” (p. 490). In learning to grow as a preacher, it is essential to humbly open oneself to preach and reflect and preach and reflect at every opportunity God gives.

Duty to Preach

Mortals have been called to be preachers, and preaching is ordained by the kingdom of heaven as a method of advancing its cause. Angels are committed and motivated to work with us. But why us? As sinners, we give not only a presentation of theory (words), but our lives (actions) also become the proof of the power that the

message claims. The gospel is believable, White (1911) explained, because if it can work for the preacher, one “as weak as ourselves” (p. 297), it can also work for us.

It is White’s (1950) conviction that God is using angels to direct His work on earth, but when it comes to the proclamation, He has entrusted it to mankind. The truth that to us has been entrusted is preaching the news of the “greatest event in the world’s history—the coming of the Son of God to accomplish the redemption of man” (p. 313). This should fill every preacher with life-changing, sermon-changing passion.

CHAPTER 4

FIELD TEST OF THE PROPOSED CHANGES TO HOMILETIC INSTRUCTION

There are questions raised by Long and Tisdale (2008) and others in the area of homiletics regarding an approach to homiletical pedagogy that focuses on the practice element—the intentional repetition in training and accountability of the preacher to others. Focusing on teaching preaching as a Christian practice is similar to surgery being a medical practice.

The task of this project is to implement such an approach focused on the discipline of practice, specifically peer accountability and task repetition. The setting for the project is Dr. Hyveth Willams' homiletics class in the Seventh-day Adventist Theological Seminary at Andrews University. The goal is to create a teaching strategy that will improve the quality of pastoral preaching. This practice approach and the current approach will be evaluated by interviewing the respective students of each class regarding the effectiveness of the different assignments.

The preceding chapters have shown that task repetition and peer accountability are considered important components for raising the bar of preaching. The field test will ascertain what impact this strategy makes on the preacher and in his/her preaching. The implementation was done during the spring semester of 2013 from early January to the

end of April. The classrooms and the interviews were in the seminary building on the Andrews University campus.

Inclusion Criteria

The need for the project to have defined parameters for who would be included led to conversations with Hyveth Williams, Professor of Homiletics at the Seventh-day Adventist Theological Seminary, and her invitation to use her Biblical Preaching class, CHMN 505, for the project. She was excited about the opportunity to have some review given to how preaching is taught. For comparison's sake, there needed to be a second class, so Kenley Hall, Associate Professor of Christian Ministry in the same department, was asked and readily agreed to have his Biblical Preaching class be included.

The students in these two sections of CHMN 505 were almost exclusively track 2 (graduate students in the seminary who do not have theology as an undergraduate degree and, most likely, no pastoral experience). Only three of the 20 interviewed from both classes had been engaged as a preacher professionally. The remaining 17 represented a spread of experience from never having preached to having spent years as a layperson preaching. Almost 75% of the students had never had a preaching class (see *Figure 3*). While most of them have professional plans to be a regular (week-to-week) preacher, most of them have not and currently do not give it much focus outside of the required class. Sixty-five percent currently read less than one book a year on preaching. While most of them indicated in the interview that exposure to preaching made a significant difference in their own preaching, nearly one out of three does not listen or watch more than one other preacher outside of the church services per month (see *Figure 4*). That so many of these graduate students had so little exposure to training and experience was not

anticipated. Both groups were consistent in this area and could be compared.

The researcher met with each class on the first day of the semester and verbally introduced the project:

As a preacher and a pastor on this campus I am interested in what can be done to raise the bar in preaching. I am currently in the doctor of ministry program focusing on preaching and in cooperation with the preaching professors here at the seminary am asking the question of what can we do in the classroom to make a difference in preaching.

You, as Master of Divinity students, have a unique opportunity to give your feedback and make a difference for students who come after you and Adventist preaching as a whole. This is not connected to your grade and is voluntary. I can't tell you what the specifics are of the research so you aren't predisposed in having an opinion. Your professor and the dean of the seminary are both in support of this. (For the respective class) There will be a couple adjustments made to the assignments in your syllabus but they will replace other requirements and the sum of work required for this class will not change.

I am giving you each a consent form (see Appendix A) that you can sign to be included. Even if you would rather not be a part of this, still turn in the form. Whether you are a part or not will only be between you and me. At the end of this semester I will need about an hour of your time to ask some questions.

The professor(s) was asked to step out of the classroom, indicating that it was not part of their required course and giving the students an opportunity to ask questions or object. Fourteen of the 16 students in Williams' class and six of the seven in Hall's class agreed and were interviewed.

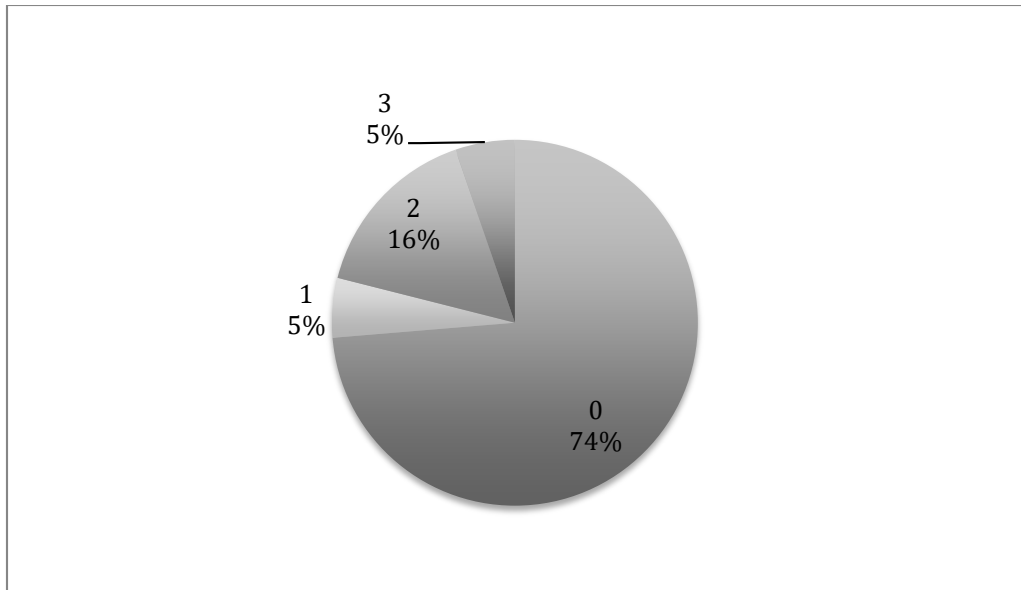


Figure 3. Number of classes previously taken. Data from anonymous surveys.

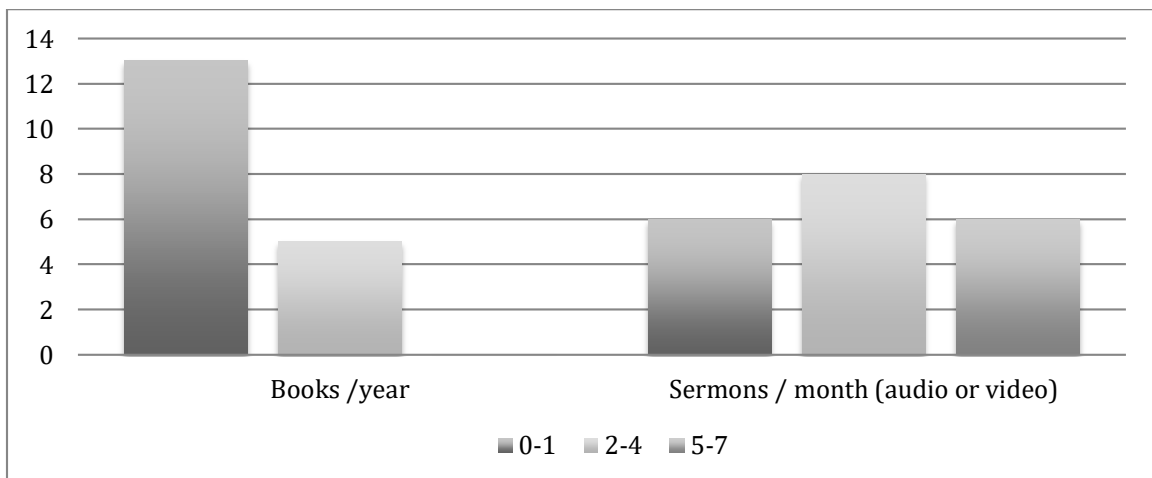


Figure 4. Out of class exposure. Data from anonymous surveys.

Educational Theory

The educational theory that guided the two specific focus actions of this project was organized by David Lose in his work with Thomas Long (Long & Tisdale, 2008). The general distinction in educational theory called for here is that the responsibility for learning the skill be moved primarily to the student. This learning-centered pedagogy, Lose pointed out, “seeks to train students to be critically reflective practitioners by drawing them into active engagement with the material at hand, by immersing them in the actual execution of the practice, and by encouraging them to take responsibility for their own learning” (Long & Tisdale, 2008, p. 44).

As noted above, a strong example of this learning-centered approach is the work of Shinichi Suzuki (1983). The alternate and often accepted approach is focusing the attention on the teachers and their lessons and actions. The persuasion is that students learn most by being active in and responsible for the material.

After looking at a variety of disciplines and educational theory in general, Lose argued for five “central components” (Long & Tisdale, 2008, p. 45) of teaching practices: (a) the repeated exposure to examples of excellent practice, (b) creating a trusting context of high expectations, (c) teaching the distinct and interrelated parts that constitute the specific practice, (d) engaging in an action-reflection model of learning, and (e) ingraining a devotion to lifelong learning and continued development in the practice.

All five of these are important. However, this project focused on the discipline of practice, specifically peer accountability and task repetition, which only directly included three of the five of Long’s components.

First (second in Lose’s list), is to create a supportive environment of high

expectations. Most often, this would be considered in the context between student and teacher, but in this situation, it would expand to include a trust between students, peer accountability. Preaching can be a vulnerable experience and the level of the student-student and student-instructor trust relationship will affect their ability to put themselves out and absorb the feedback (Vella, 2002).

Second (fourth on Lose's list), is engaging in an action/reflection model of learning. "Repeated participation leads to mastery," says Lose, and then notes that both Suzuki and Vella used numbers of one thousand and above for practicing skills to be mastered (Long & Tisdale, 2008, p. 49). Task repetition with evaluation and reflection give opportunity for not just learning, but also transformation.

Third, (fifth on Lose's list) is instilling a commitment to lifelong learning and development in the practice. This component holds the conviction that what happens in a class, or even in years at seminary, is only to cultivate the desire for a lifetime of growth. The best speakers are always going to be looking for feedback both from examining their own work, through audio and visual recordings, and from using select groups from their congregations (Robinson, 2001a). Peer accountability and task repetition cultivate a willingness to accept feedback and a dedication to excellence.

Course Schedule

This project was included in two classes already scheduled and so much of what took place, although important, was outside of the scope of the question. The classes met two times a week during the semester, every Tuesday and Thursday, for 50 minutes. Both were two-credit classes requiring 90 hours, including 30 hours of class time.

In Williams' class, seven weeks were given to lectures, which included the first

six before the first set of student sermons were preached. A seventh week of lecture was given after the first set of student sermons was preached and before the second set of sermons were preached which finished off the 16-week semester. In Hall's class, there were 10 weeks of lectures before the first set of students' sermons was preached and only one day of lecture between the two sets of student sermons. The difference in the number of lectures was a result of Williams having more students and therefore having to give more time to student preaching.

Assignment Types

While both of the classes were Biblical Preaching CHMN 505, there were natural differences expected with different professors having different assignments and lecture topics (see Appendix B). The two classes were taught well, and the points presented were important. The differences or similarities discussed here are not qualitative comparisons, but rather are establishing the context for this project.

The topics differed in the lectures, and in the extra weeks Hall had he spent five lectures on preaching being part of an overall worship experience, as well as the preacher's need to focus on that area. The differences in some of what was taught was expected, and while it is defensible that all this impacts the project, time constraints for the semester made any change in presentations almost impossible. However, the professors taught both classes the fundamentals of Biblical preaching; types of sermons; how to build a sermon, including exegesis and transitions; and, how to deliver sermons. Each class during the semester had at least one guest presenter and one or two DVD presentations of sermons or lectures. The assignments for both classes were comparable. See Table 1.

Table 1

Class Assignments

| Assignment | Williams' Class | Hall's Class |
|-----------------------------|---|---|
| Two sermons | Students preach two sermons in class—one from the Old Testament and the other from the New Testament. | Students preach two sermons in class—one from the Old Testament and the other from the New Testament. |
| Sermon Preparation Paper | Students write a paper following a sermon preparation outline (see appendix B) focusing on their journey through the text. | Students write a paper following a sermon preparation outline focusing on their journey through the text. |
| Preaching partners | Students must select a preaching partner to meet with twice before each sermon, working on preparation and delivery. Each sermon must be preached twice to the partner. | Students must select a preaching partner to meet with twice before each sermon, working on preparation and delivery. The sermon was to be preached once to the partner. |
| Reading | Three books were required and reading was assigned. | Three books were required and reading was assigned. |
| Worship Planning Worksheets | None | A worship planning worksheet (see appendix) was required for each of the two sermons presented in class, setting the sermon in the context of the whole service. |
| Two-page response to DVD | Student writes a reflection on the DVD “Making the Mummies Dance” shown in class. | None |
| Full Verbatim Manuscript | Student writes a verbatim manuscript (4-6 pages) for each sermon. | Student writes a verbatim manuscript (4-6 pages) for each sermon. |
| Four-page review | Student writes a 4-page review of assigned reading. | None |
| One-on-one coaching | Student meets alone with professor to review the 1st sermon preached in class. | Student meets alone with professor to review the 1st sermon preached in class. |

There were two primary areas of focus for this project: peer accountability and task repetition. The original goal was to include these two in one class and not in the other, at least not in any significant way. However when the syllabi were prepared, it was noted that both professors believed in the importance of accountability and were already set on emphasizing them during the semester. In both classes students were required to meet with a preacher partner twice before each sermon. While this did not provide the opportunity to establish a clear distinction in this area between the two classes, both professors chose to include this as a requirement, thus supporting the importance of this practice. This similarity still allowed for an assessment of peer accountability through observation and interview.

For the second area, task repetition, Williams required the students to preach their sermon twice to their preaching partner before preaching it in class. Normally, there would have been a second two-page response to a second video. This was dropped and the credit moved to the extra practice. After the introduction of the project and the explanation of the change, the class was asked to vote on changing the syllabus. This was voted, and the action became significant in that it made the students investors in their learning process. Hall kept his requirement at the original one practice with their partner. This doubled the practice required from one class to the other. Williams' required the students to fill out a form (see Appendix B) with the date and place of their sermon practices and note three recommendations from their partner for improving their sermons. At the bottom, the preacher partners signed off on having heard the sermon twice and having given their recommendations in between the two. The required second preaching practice with their partner naturally increased peer accountability. An additional

opportunity Williams took to emphasize repetition was in class immediately after they preached. She had them re-preach an area or areas that were weak.

Both classes committed time to giving feedback to the preacher about the sermon and its presentation. In Hall's class, the feedback from the other students and professor came right after each student preached. In Williams' class, the verbal feedback from the other students and professor came after both students had preached, and while the student was preaching, the rest of the class filled out a sermon evaluation form (see Appendix B). Filling out the evaluations benefits the evaluator because it makes them think through the process.

Measurement and Instrumentation

General observations of the methods used in the class and oral interviews were used to draw conclusions.

Observation

The observation portion of this project was done within the regular activities and requirements of class. Roughly 90% of the classes were observed and several of the one-on-one interviews with the professor. The purpose was to identify the general flow and note any unique area of each class that would impact the questions of this research.

Interviews

Oral interviews were done one-on-one in a seminary office. The questions were worded so as not to hint at an answer. The students were not told of the scope or the questions of the project at any time before the oral interview in any particular direction of thought or response.

The questions were meant to understand perceived effectiveness of the class in the areas of peer accountability and task repetition. During the interview, notes were taken that summarized or, in some cases, directly quoted the students' responses.

There are three sections in the questionnaire (see Appendix A). The first series of questions sought information on the participant's interest and familiarity with preaching, along with general demographics. The second section evaluated the perspective of preaching each had. The final section included the lead questions about what the most helpful aspects of the class were and whether either peer accountability or task repetition was part of them.

The purpose of the questionnaire was to evaluate peer accountability and task repetition specifically and find what is effective generally in teaching preaching. The type of study was primarily an action study, implementing the above disciplines in class and evaluating how it works. This project and the questionnaire tool also included a correlational study, finding how these disciplines are complementary. The project and the questionnaire set up a simple study—a treatment group, Williams' class, and a control group, Halls' class. The questionnaire included a comparison between the before-and-after in the treatment group and the after in both the treatment group and the control group—comparing B with both A and D (see Table 2).

Table 2

Comparison of Groups

| Groups | Before | After |
|-----------------------------|--------|-------|
| Treatment (Williams) | A | B |
| Control (Hall) | C | D |

Evaluation of Success

There are three questions that measure the success of this research. First, did the class and its requirements create a supportive environment of high expectations? Second, did these requirements increase the preacher's commitment to practice or task repetition? Third, was the preacher more committed after this class to seek out and establish accountability and feedback?

Those three are the conclusions that Lose (Long & Tisdale, 2008) defended as necessary components of teaching preaching effectively. All three of these were measured in the interview (see Appendix A) that was given to the students at the end of the spring semester, April 2013.

A Supportive Environment of High Expectations

Of the three questions this first was the most difficult to answer concretely. It was, to some degree, based on the experience with their preaching partner, so we will return to this question below. Apart from their preaching partner, there were three other aspects of the classes that measured the success in this area.

First, were they comfortable about asking questions and being open in class?

Only one student from each of the two classes responded negatively. A few were not completely comfortable, but most reported being very comfortable in their respective class. The second requirement measured was their meeting with the professor to review the video of their sermon. This was the single most impacting requirement for the students in either class. One student did not feel it was helpful, two students were somewhat satisfied, but the rest of the students in both classes reported that it was the most important component of the class in supporting and challenging to the high expectations. The third whether or not the class challenged them to continue growing and gave them a vision for high expectations. Again, the majority (more than 3 out of 4) responded that it did and each in the interview explained how and what (see *Figure 5*).

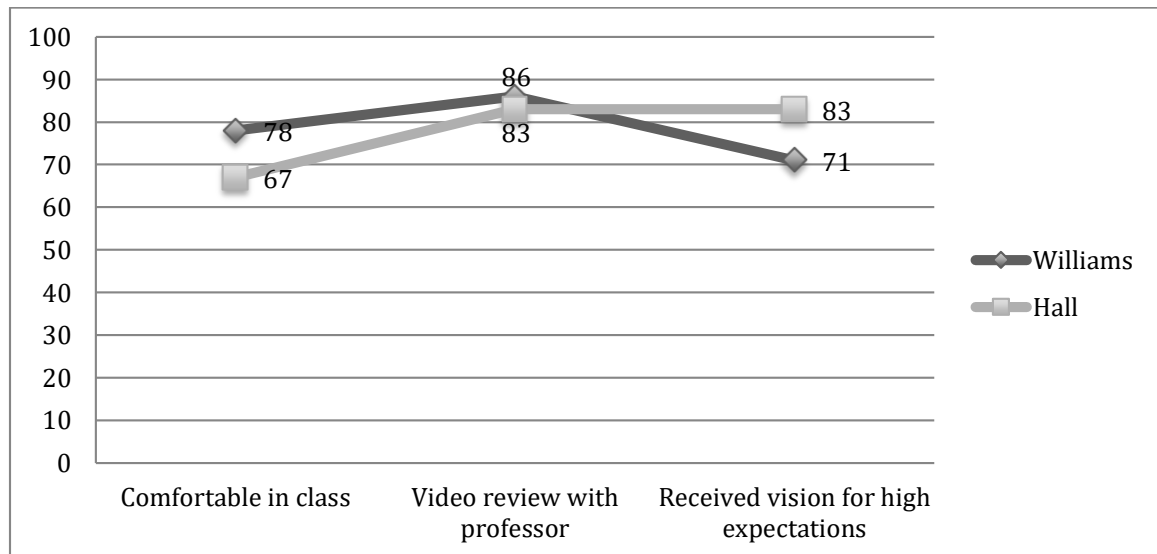


Figure 5. Supportive environment and high expectations. Data from anonymous surveys.

Commitment to Task Repetition

For the second and third questions the interview had two different approaches in each (unprompted and prompted). There were four questions (interview questions 1, 2, 3, & 6) that were open and gave no indication of what was being evaluated. The student was not prompted to think intentionally of these two requirements. The second approach included questions (numbers 4 & 7) that asked them to evaluate these requirements and their impact on the student specifically.

Did the additional requirements in Williams' class increase the preacher's appreciation and, in turn, commitment to using task repetition? If the preachers note an impact from it, they will be more likely to carry it into their professional life. In the questions where the student preachers were not prompted to think about task repetition, 43% (6 out of 14) in Williams' class and 17% (1 out of 6) in Hall's class responded that practicing their sermon positively impacted their preaching. In the questions where the student preachers were specifically asked to evaluate the impact of task repetition on their preaching, 71% (10 out of 14) in Williams' class and 33% (2 out of 6) in Hall's class described a significant impact (see *Figure 6*). Two of the remaining four in Williams' class who did not feel their preaching was influenced by practicing credited that to not meeting with their preaching partner or because they were using sermons that they had already practiced. Both noted that they believed task repetition would theoretically make a difference for them.

The differences of the numbers in this area were the most contrasting of any. The additional focus in practicing their sermons and repeating parts of them in class seems to lead to different conclusions. In both approaches, the unprompted questions and the

prompted, student preachers who had been asked to practice more noticed their importance more often than those who had been required to do it less. This group was interested and willing to practice more and to see themselves in need of more practice.

Importance of Accountability

The third question was whether the requirements in Williams' class make the student preachers more committed to seek out and establish accountability and feedback. Early on, the thought was to have a comparison between having an accountability partner in one class and not in the other. The opportunity to use the two sections of CHMN 505 was ideal for this project except that both professors already used this as a requirement in their class. As noted above, the fact that both professors had already incorporated accountability partners as part of their classes speaks to the strength of this practice. However, the difference in amount of time remained. In Williams' class, the accountability partners were required to meet twice before each of their sermons. In Hall's class the accountability partners met only once before each sermon.

The difference between the two classes in this question is inconsequential, unlike the above. Instead of the importance being in the comparison, the high percentages in both classes make the point. In the questions where the student preacher was not prompted to think about accountability partners, 64% (9 out of 14) in Williams' class and 67% (4 out of 6) in Hall's class responded that having an accountability partner positively impacted their preaching. In the questions where the student preacher was specifically asked to evaluate the impact of an accountability partner on their preaching, 93% (13 out of 14) in Williams' class and 83% (5 out of 6) answered that it made a significant difference. See *Figure 6*.

Although the student preachers in Williams' class were asked to meet twice as often with their accountability partner, there is no difference between the conclusions of the two classes. One factor that is believed to have impacted this was that in the interview, student preachers often saw their professor, and the one-on-one video review, as part of the accountability partner requirement. As was noted above, this was the one requirement of both classes that the student preachers indicated was the most important. Their answers in the interview often used descriptions such as "the best" and "the most important." Many times the student preachers referred to "being able to see" what was being pointed out as an important factor. Accountability partners may actually be more useful in reviewing the sermon afterwards than before it is actually preached.

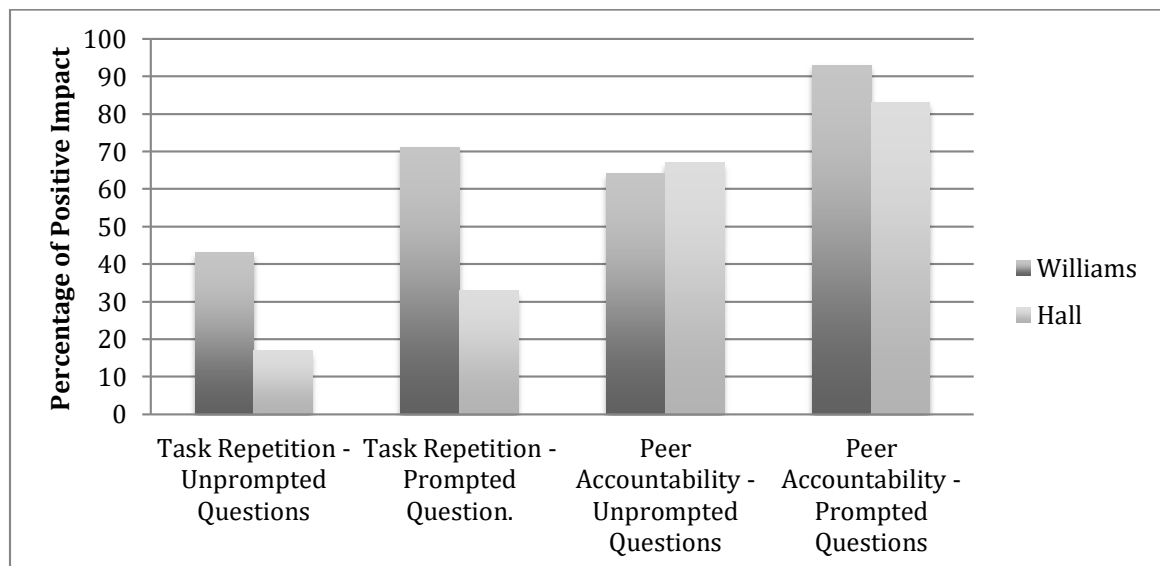


Figure 6. Impact of practice and accountability. Data from anonymous surveys.

Personal Growth and Expectations

Apart from the comparison between the two classes, there is a final measure that influences the other questions. If the student preacher's expectations were met or exceeded, they would be more likely to be committed in the future to the tasks and practices learned in the class. The student preachers used a 1-4 scale (none-little-much-great) to answer the two questions: "How much did you improve as a preacher this semester?" and "Did your preaching improve as much as you expected?" Not one of the student preachers felt they had none or little growth and all felt they had met or exceeded their expectations (see *Figure 7*—note that this figure includes only Williams' class, which was the focus of this research).

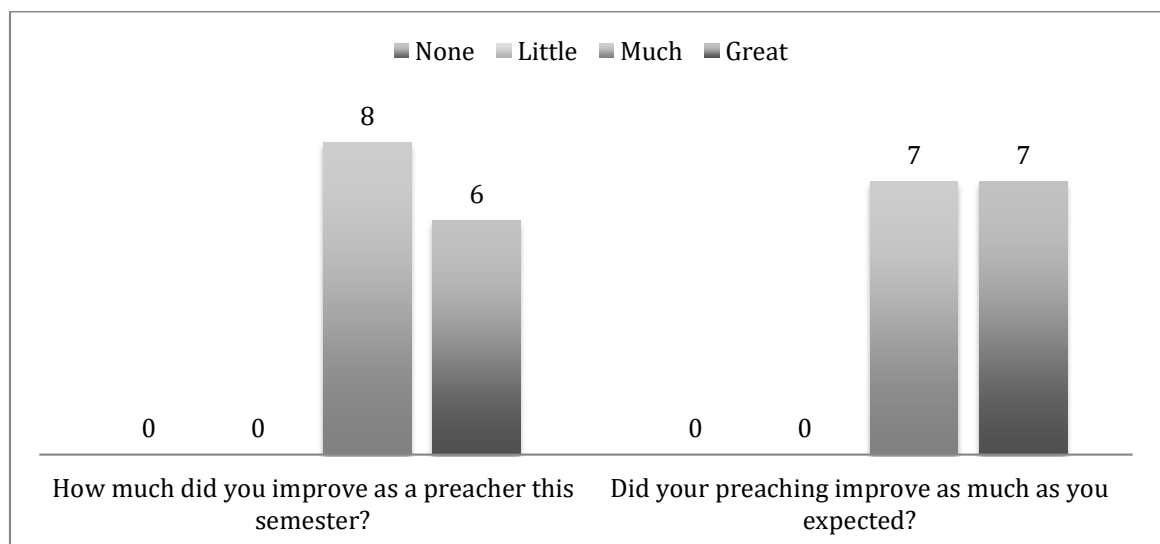


Figure 7. Student expectation and personal evaluation. Data from anonymous surveys.

Limitations and Unknown Factors

The questions and changes proposed in this project were inserted into a complex institution: the Seventh-day Adventist Theological Seminary on the Campus of Andrews University. Several limitations, variables, and other factors were expected and encountered. These included systemic, human, and imposed factors.

Systemic Factors

Both professors were very gracious in allowing changes and observation in their classes. However, they are part of a precedent, current organization, and the limits of academic requirements. It is understandable that an approach simply repeated over years builds precedence. Good requirements, though, can become the norm, and future changes that might take “good” to “great” are restricted.

In the interviews, several students noted a disconnect in the organization of the classes in the seminary. Instead of working together, the preaching classes worked mostly in isolation. In this structure, the preaching class has to use its time to prepare a sermon that might be a perfect fit for a requirement in another class. According to the class descriptions at Calvin Theological Seminary, preaching classes are integrated with other classes so that the preaching class takes sermons written in the other classes and has the student “revise, preach, and revise again (based on peer feedback)” (Calvin Theological Seminary, n.d.).

For the Master of Divinity program at the seminary, a 2-credit course requires a total of 90 hours. This includes class lectures, reading requirements, and written assignments (writing the sermons that they preach in class, book reports, etc.). The amount of time available for the class and what is needed to be included in that time

limited the changes that could be made. Williams explained that she would have had her students practice more if time had not been so limited (Personal Communication, October 2, 2013).

However, there was an advantage for this study to be within an established system. The system did not have to be created and tested. The study was able to focus on a few aspects and be inserted into a program that was already understood. This limited other variables.

Human Factors

Another area that impacted this project was the human factors. Both professors are established teachers in the area of homiletics. They each have their own preferences that may tilt them toward or away from the areas of this study. Although Williams adjusted a few of her requirements, the rest of their material was left as they had it. They each have their areas of specific passion within the study of preaching that would certainly be emphasized during the semester.

A second human factor was the established teaching styles of each professor. This means that some students could potentially connect more with one style of teaching or personality more or less than with the other.

These professors were chosen for this project as experts in the area and well qualified in teaching preaching. They have been effective in the classroom and are liked by the students. Thus, while human factors do exist, the potential impact of them on this project is minimal.

Imposed Factors

The question of this project was very specific: Would integrating two requirements (peer accountability and task repetition) in teaching preaching as a practice raise the effectiveness of preaching classes at the Seventh-day Theological Seminary? The answer is yes, but this leaves other questions involved in teaching preaching at this seminary not answered in this project. First, this project does not measure the other areas that Long (Long & Tisdale, 2008) identified in teaching preaching as a practice or how these other areas relate to the aspects that were included. The project found that two of Long's requirements were effective. Second, this project does not explore other relevant issues in the area of teaching preaching that might improve effectiveness. Third, it does not identify what could be the weakest aspects of the curriculum or areas that might hinder raising the bar. Fourth, it does not answer the question of what degree of task repetition and peer accountability is used by the students *after* the class.

Summary and Conclusion

Hyveth Williams, professor of homiletics at the Seventh-day Adventist Theological seminary, believed it was important for her to have her pedagogy evaluated and allow space for change in order to be the best at teaching preaching (personal communication, October 2, 2013). There are no formal evaluations or regular studies currently conducted in the seminary to determine the best methods for teaching preaching. This project partially fills that role.

Overall, 18 of the 20 students and 12 of the 20 respectively responded that accountability and task repetition were significantly instrumental in their growth as preachers. Williams reported that in regard to additional practice, she could see the

difference between this semester and the previous semester. The sermons were “much more professionally done” and “the content was stronger” (personal communication, October 2, 2013).

CHAPTER 5

FURTHER IMPLEMENTATION AND EXPLORATION

At the end of a study like this, there is a longer list of questions and possibilities than may have been considered initially. This project did answer the project's guiding question. Peer accountability and task repetition does increase the effectiveness of pastoral preaching. Many of the questions that come from this project are worth answering, and of course there are recommendations that would also be of value. In these areas the work is not done.

Raising the bar for pastoral preaching in the Seventh-day Adventist church includes participation from several organizations. The Seventh-day Adventist Theological Seminary on the campus of Andrews University where this project was engaged is one of the primary contributors to the standard of preachers in its denomination. Also responsible for that standard is the local conference to which the pastors in the field directly report. The discussion below includes observations, recommendations, and questions for these organizations. Some of these apply to multiple areas and will be referred to back and forth.

Components for Teaching Preaching

More than even before, the conclusions from this project support the five components that Lose (Long & Tisdale, 2008) established as central to teaching a

practice. They are (a) the repeated exposure to examples of excellent practice, (b) creating a trusting context of high expectations, (c) teaching the distinct and interrelated parts that constitute the specific practice, (d) engaging in an action-reflection model of learning, and (e) ingraining a devotion to lifelong learning and continued development in the practice. For any organization or institution that wants to raise the effectiveness of a practice, in this case, preaching, these must be guiding components.

Recommendations for Local Pastors

Although there are a few local pastors who will not have attended the seminary, most of the pastors will have taken several preaching classes at the seminary. Those classes are important influences in preaching development, but cannot replace the personal devotion and commitment to preaching. Realizing the impact a sermon has on the church and can have on the spiritual life of the listener, here are four recommendations:

First, give preaching dedicated time. Early on, as part of each season in the church (by quarter or semester), have several days set when a sermon calendar is made. This allows resources and ideas to accumulate before the week of preparation. Then, each week, while preparing for the sermon, time must be guarded before Friday afternoon. A calculated approach gives time for editing and it can be this alone that sets apart the best preachers (Scarlett, 2013).

Second, use an accountability partner. This can be another pastor (even non-Adventist) or elder who is willing to be critical and honest. Having an accountability partner also helps with the discipline of editing. Even though it may be going over a sermon already preached, it helps to learn what to watch for.

Third, practice the sermon multiple times. Gladwell's (2013) ten-thousand hour rule means that to master the complex act of preaching will require that the local pastor spend a lifetime practicing and improving.

Fourth, commit to a devotion of lifelong learning and continued development in this practice. Read books on preaching, public speaking, and worship. Watch and listen to examples of excellent practice.

Recommendations for Local Conferences

In 2012, the Barna Group (Banks, 2012) found that 46% of churchgoing Americans say that their time in the pews has not impacted their lives. While almost the same percentage (44%) said they felt God's presence every week, three out of five church attenders said they could not recall an important new religious insight from their last church visit. Of those who attended the previous week, 50% could not recall walking away with a significant new understanding. While these numbers can be influenced by several factors, it stands to reason that the sermon, being the central part of the worship service in most churches is at least a primary factor. Nelson believed that 90% of church issues are solved when the Sabbath morning sermon is excellent and impacting (Personal communication, August 15, 2012). Wibberding (2010), in his Doctor of Ministry project of creating a lay pastor training course for the Pennsylvania Conference, concluded from research that of the five most crucial competencies (people skills, biblical preaching, spiritual vitality, spiritual leadership, and team building) for pastoral success in North America, biblical preaching is the second most important. From this perspective, here are three recommendations:

- 1) Communication. Conference leaders who want to raise the standard of

preaching will need to communicate some of the things they are hearing or seeing in the field with the seminary and the homiletics professors. Building this bridge equips those who are called and gifted in training the local pastor with knowledge of what is needed in preparing local pastors.

2) Education. Continue the work the seminary began with continued education. Having a devotion to lifelong learning and continued development should not just be left to the individual pastor. How this looks would vary from conference to conference, but finding ways to engage Lose's five components is imperative. In 2012, an interdisciplinary team from Andrews University began working on a study of pastoral family stress. Although the research is not published yet, this team of researchers and professors believe that continuing education for the pastor would reduce the stress that comes from the ministry. According to Sedlacek (Spangler, 2014) the North American Division is looking into mandating continuing education throughout a pastor's career. There are many other subjects and activities that occupy worker's meetings or training times, but with the role preaching has in the local church and the surveys in this project revealing what they do, this must take an important place. While new terminology may need to be considered, continued education remains a must.

3) Accountability. While administration takes place and business has to go on, part of that business must include accountability in the area of preaching. This would be a more general accountability between the conference and pastor and a more specific and regular accountability between preachers. The latter can take place between two pastors, even if one is lay or retired, or a pastor and elder. This does not need to be closely monitored or assigned; each preacher could choose his/her accountability partner and

notify the ministerial director. An accountability partner would need to be an individual who has some interest in the practice and have a willingness to invest in critiquing and challenging the preacher.

Observations and Recommendations for the Seminary

Observations and recommendations come primarily through observing the classes, conducting the questionnaire, and doing research. Before the discussion of recommendations for the seminary in the area of the homiletics courses, it would be helpful to note some observations made of strengths in the CHMN 505 course that were observed.

Observations

While both Biblical Preaching (CHMN 505) classes were observed through the semester for this project, the focus was the treatment group, the class taught by Williams. The observed strengths discussed here are from that class.

High Expectations

Creating a trusting context of high expectations is one of the five central components for teaching preaching as a practice (Long & Tisdale, 2008) and it was observed in CHMN 505. The student preachers indicated on the questionnaires that they felt safe in the class. Safe is good, but not comfortable. The context of high expectations was observed in three specific ways: First, the student preachers were often challenged by the professor with “I don’t want good sermons, I want great sermons.” This oft repeated line became a sort of battle cry for each doing his/her best. Second, during the

student preaching times, Williams would be very direct and pointed with the student preacher, making a point of something that must be changed. She would often include a humorous line or one of affection to the student without backing away from what needed to change. Third, while preaching in a lab can seem superficial, Williams set by personal example the expectations that the speakers should come dressed as they would for a worship service and the rest of the class was expected to give their undivided attention, which included closing their computers and following along in their own Bibles.

Action-reflection Model

A second component of teaching preaching as a practice identified in the Biblical Preaching class was engaging in an action-reflection model of learning. The action-reflection model was observed in two specific ways: First, after the student finished preaching, Williams would encourage verbal reflection from the class and then would share her personal feedback. During this time she would challenge the student to return to the front and re-preach a particular section of the sermon that had been weak and for which they had received feedback from the professor. This gave opportunity for the students to put into action the reflection and model that as a discipline.

Second, students were required to watch their sermons with the professor, where Williams would give them feedback as they went through. This set the example for the preachers to listen or watch their own sermons looking for areas of growth. While watching the sermons Williams was careful not to be the one with the answers. She would most often press them with questions such as “What do you see?” or “How did that look to you?” The research indicated that this was the single most impacting requirement of the class.

Recommendations

In the first half of the questionnaire, the student preachers were asked to rank a number of things from their experience. This was helpful in learning their perspective. Each question had a 1-4 rating with the corresponding description: none-little-much-great. Of the seven survey questions, three are of interest here: Question # (1) How much emphasis do you feel the seminary places on learning how to preach effectively? Question # (5) How much impact do you feel preaching *has* on shaping the direction of the Seventh-day Adventist church? and Question # (6) How much impact do you feel preaching *should* have on shaping the direction of the Seventh-day Adventist church? The contrast between the first question and the last two was the following: Only 50% of the student preachers responded that the seminary put “much” emphasis on preaching. Not one responded that the seminary gives “great” emphasis to preaching. The other 50% said “little” or “none” (no) emphasis was given to preaching. On the question of what impact preaching has on the church, 75% said “great” or “much” and only 25% said “little” or “none.” On the question of what impact do you feel preaching should have on the church, 90% responded “much” or “great,” with 60% of that being described as “great” (See *Figure 8*).

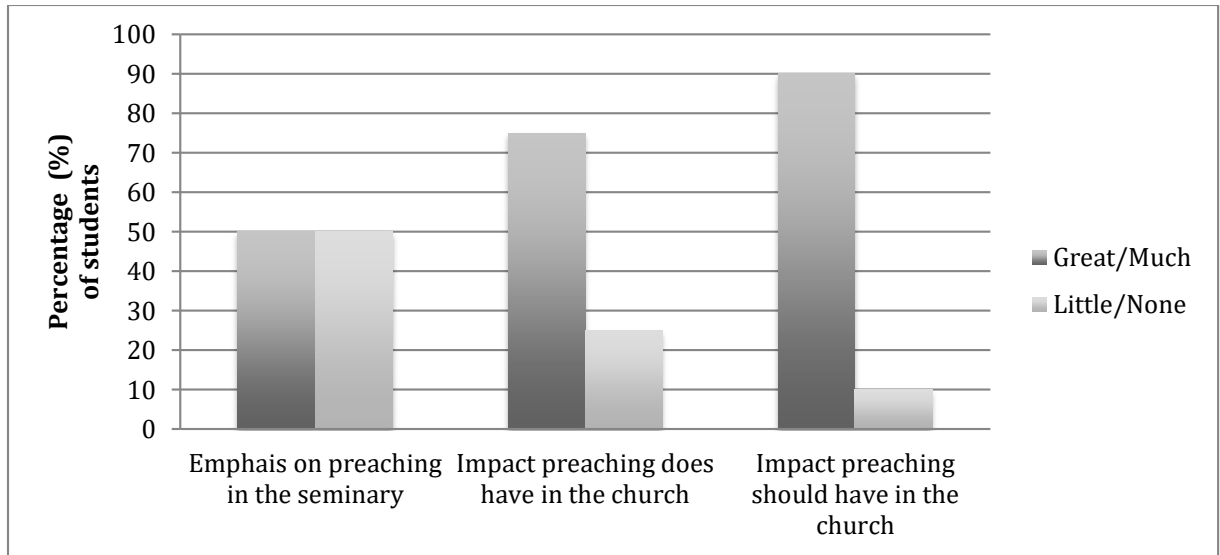


Figure 8. Impact and emphasis of preaching. Data from anonymous surveys.

This comparison was summed up in one response to the questionnaire, “Exegesis is strong at the seminary but the practical experience of presenting the Word of God is weak” (Questionnaire #15). The task, then, that confronts the seminary as a training center for the church, where preaching does and should have great impact, is to raise the emphasis it gives to training preachers. From the research done for this project, there are five recommendations. These are set out in the following subsections:

Need for Theology

During the observation of the two classes of Biblical Preaching, it was noted that although Hall spent more time on the theology of preaching relative to its importance, neither class gave it strong discussion. The theology of preaching cannot be a side note. As Dever and Gilbert (2012) urged, “If preaching really is the proclamation of God’s life-giving, *ex nihilo* creating Word, then the stakes are raised considerably, and it is no longer a matter of preference whether we do it or not. It’s literally a matter of life and

death” (p. 31). Understanding the theology impacts the commitment preachers have to excellence in why, how, and what they preach.

This was the conclusion Venden (1978) came to as discussed in chapter 2. In his analysis of Seventh-day Adventist preaching, he drew some conclusions on principles for homiletical pedagogy. He put the major areas of need in the form of a recommendation to the Seventh-day Adventist Theological Seminary. On the top of his list of areas to be taught is a strong theology of preaching, communicating a clear understanding of why, the sacred why, one would preach. Venden believed, as did others (Craddock, 2010; Dever & Gilbert, 2012; Stott, 1982), that if preachers understand the theology of preaching, it will affect the understanding of their ministry and priorities, biblical methodology (its use in the sermon), understanding of what happens in the delivery of the sermon, and view of the role of preaching in worship.

Implementing more focus and time on the theology of preaching is necessary for raising the standard of pastoral preaching.

Problem of Methodology

It may appear to student preachers that a plan, an almost step-by-step methodology, of developing a sermon is what they need, when in actuality that would be the least helpful. While too little theology weakens the development of excellent preachers, so does too much methodology. Reading through the literature on homiletics shows that all the authors are familiar with changes that take place over time in the methods of preaching. Wibberding (2010) addressed the concern that “a recurrent compromise between academicians and practitioners is to replace academic understanding and guided experience with classroom learned methodology” (p. 93).

Wibberding (2010) pointed out two problems with the role methodology has been given in place of a balance of principal and practice: first, although students may feel better prepared because they have an understanding of methodology or how-to, this is “ill conceived confidence” (p. 94) because they are only prepared for a specific program in a specific setting. Second, a focus on method does not prepare them for continued growth and future changes in preaching.

Having the right balance is imperative. “Students taught methodology alone are not equipped for new realities. Students taught mere theory are not equipped for practice. Students sent into the field untaught are not equipped for anything. It is no small matter to ill-equip the leaders of Christ’s mission; training organizations must heed these cautions” (Wibberding, 2010, p. 94).

In staying away from methodology, Wibberding discussed the balance between principle and practice. He did not use the term theology, but considered it part of the principle. In the case of teaching preaching, it is better expressed to balance principles, theology, and practice. Theology is discussed in the previous section, and practice will be addressed in the following section.

In teaching preaching, more information must not be confused with better preparation. Forcing large amounts of information can prevent learning (Pollock, Chandler, & Swelter, 2002). Mastering a practice must be to come from an “inner capacity for discernment” (Tobin, 2008, p. 235). Principles that guide the practice are few and enduring. For example, Robinson’s (2001a) famous “big idea” principle would do more for a preacher than how-to instruction on going from the introduction to the body of the message.

Importance of Practice

In a study of expertise Simon and Chase (Gladwell, 2013) concluded that a master in the game of chess has spent 10,000 to 50,000 hours staring at chess positions. From that conclusion, there came an entire field within psychology focused on that observation. “In the years that followed . . . researchers, time and again, reached the same conclusion: it takes *a lot* of practice to be good at complex tasks” (Gladwell, 2013, par. 3). If there were ever a complex task, reaching 30 or 3,000 individuals, each unique in personality and experience, with the same sermon would be it. Gladwell (2008) makes the case for the ten-thousand-hour rule, the time it takes to become accomplished at a task.

The ten-thousand-hour research reminds us that “the closer psychologists look at the careers of the gifted, the smaller the role innate talent seems to play and the bigger the role preparation seems to play.” In cognitively demanding fields, there are no naturals. Nobody walks into an operating room, straight out of a surgical rotation, and does world-class neurosurgery. And second . . . the amount of practice necessary for exceptional performance is so extensive that people who end up on top need help. (Gladwell, 2013, par. 4)

That help should come as early as possible in the preacher’s education. Engaging in an action-reflection model of learning looks more like action-action-reflection-action-action-reflection. Instilling in preachers the commitment to practice even when it is not an academic requirement has to take place in the seminary. Student preachers are asking for it as well.

The last question on the questionnaire used for this project was open ended: Is there anything else you can tell us about the effectiveness of how preaching is taught at the seminary? The number one response was the request for more preaching with feedback (action-reflection). The answers included more opportunities to preach in a formal setting and more required practices. The recommendation was not just to increase

required practice in class, but also to include non-class preaching opportunities, worships, and devotionals around campus and as a required part of their Theological Field Education (TFE) at local churches. At each one of these worship or church services, they suggested having someone attend to evaluate and give feedback on the preaching. “Preaching once and then trying it again a second time, as has been the norm in many basic preaching courses, simply will not do (Long & Tisdale, 2008, p. 49).

There are limits to what a homiletics program is able to accomplish. However, changes like adding preaching as a required part of their TFE and more practices as a part of class, even with more than one partner giving feedback, are within reason. A weakness of the preaching practice of the current model is that it is out of the preachers’ actual field of ministry—it is in a classroom setting. While local churches have their system and some may be difficult to work with, if the students are contributing through their TFE, there should be room for them to preach a Sabbath sermon.

Study the Great Preachers

The final two recommendations here were also in the top three responses to the above-mentioned question on the questionnaire: Is there anything else you can tell us about the effectiveness of how preaching is taught at the seminary? “Force us to evaluate and assess great preachers and sermons, finding out what makes them work” was one telling response. The goal is to model immersion, learning the language, as it were. A comparison of what currently happens might be that of a translation-based foreign language class, but immersion is needed to learn the language of preaching (Long, 2008). There were several videos of great sermons played in class during the semester; however, the student feedback was that some of those were shown while the professor was gone

and the teacher's absence limited both in the discussion and reflection of the class.

When asked if they felt it was more beneficial to watch their classmates or a noted preacher, the students were split about 50/50. Many felt it was more effective to listen to their classmates because of the discussion that followed. The component of having discussion or questions and answers was a common interest for the students. Another suggestion in this vein was to have respected preachers in the area come in place of the videos so there could be questions and answers with the speaker.

There are several benefits to the repeated exposure to excellent preaching: it communicates a high standard in the practice of preaching. It also demonstrates many of the "how to deliver" elements like non-verbals that are best understood when seen or experienced. These are difficult to teach in a lecture setting and are consistently left out. While classes in the seminary (including non-preaching classes) may spend many hours on how to prepare a sermon, relatively little time is given on to how to deliver (Robinson, 2001), even though it is known that the majority of communication is non-verbal. While observing Hall's class, it was noted that after the lecture he gave on non-verbal communication, more discussion and questions followed than after any other presentation.

Challenge the Student Preachers

Preaching has always been difficult. In an ever-changing world, the listening congregations are individuals who come with a different past, a unique present, and a myriad of distractions. This is arguably the time of greatest need in communicating God's Word. While the need and task are great, so is the lack of excellent preachers. When asked what counsel he would give to pastors preaching or teaching the generation of post-

moderns, Rainer responded: “First of all, do not take the moment of preaching lightly. Be extremely well prepared. Study. This generation knows the difference” (as quoted in Duduit, 2012, p. 10).

The seminary is the last time many of the local pastors will be significantly devoted to learning and growth. The bar should be set high. This too, as was above noted, was one of the top three responses to the final question on the questionnaire. The responses suggested integrating the preaching class with another exegesis class so that in the preaching class the need to spend time on the study portion is freed up to give more focus to the delivery of the sermon. Others felt the feedback in class was too soft and being more critical would be more effective. There are several options for what this can look like, but the call is to raise the challenge for what is expected in preaching.

Summary Recommendations

The recommendations listed above have come from this project and are key elements in endeavoring to keep preaching as effective as it must be for the church. Now what? It is recommended that the local conference maintain high expectations for pastoral preaching in the following three ways. First, every pastor should be required to read a book on preaching and/or attend a preaching seminar each year. Second, every pastor should have an accountability partner with whom they meet periodically and for which they report. Third, it is recommended that the ministerial director or president meet annually with each pastor and evaluate the preaching and the fulfillment of the above requirements.

Regarding the seminary, the preaching classes need to continue to set high expectations for both the classroom and future pastoral preaching. It is recommended that

the learning/teaching process include these three actions: first, intentionally instruct students how to continue to grow in their preaching skills beyond the classroom; second, inculcate in the student preacher the value of continued education and maintain regular two-way communication with the ministerial directors with suggestions for continuing education in the local field and areas to address in the classroom; and third, train students how to evaluate and effectively critique preaching in order to increase the learning value of student accountability partners.

Unexplored Factors

There are many unexplored factors that are significant to teaching preaching. It is not even possible to exhaust them on a list, much less discuss them. Although it is certain that the disciplines of peer-accountability and task repetition significantly improve pastoral preaching, more can be done to raise that bar. Here are six areas that deserve attention:

1) Of Lose's (Long & Tisdale, 2008) five central components, only three were at all included in this project. This study did not look at the impact of repeated exposure to examples of excellent practice. There was some feedback on the questionnaire from the few videos that were shown and that indicated a positive impact. The survey also revealed that the majority of the students were not being exposed to preaching (through books, videos, or the internet) outside of their regular class or church attendance. Having a comparison with a group who is getting repeated exposure to examples of excellent preaching would help indicate the difference that makes.

2) There was no consideration for teaching the distinct and interrelated parts that constitute the specific practice (Long & Tisdale, 2008). There was some observation of

the theology and methodology taught, but a careful consideration of what is taught, the parts of preaching such as introductions, appeals, conclusions, and so on would prove helpful.

3) While this study did consider disciplines that would impact ingraining a devotion to lifelong learning, it did not look at what factors become a permanent part of the preacher. Even asking questions about what disciplines they are more likely to keep in preparing for and growing in preaching would be helpful. This is a vital element to the teaching preaching done at the seminary. With the limits of time and credits, it is impossible to make a master preacher (Gladwell, 2013) while the student is there. Therefore knowing what can be done to ingrain a devotion to lifelong learning would be key.

4) It was seen that peer accountability, task repetition, and one-on-one time with the professor helped create a trusting context of high expectations. However, little was done to study what the factors are for creating a trusting context in a seminary class. Many of the student preachers picked their preaching partner and that helped with the trust factor, but others were left to take those who were left and may not have known or trusted their partner.

5) The artificial setting of preaching in a classroom is a difficult reality. This project did not consider the impact on the students' preaching if they engaged in local preaching. It would be helpful to see if there is any advantage to doing the extra work it would take and partnering with local churches, or even through the local conferences, for preaching opportunities.

6) This project did not include a comparison with preaching programs in other schools inside and outside of Adventist education or with an evaluation of what other factors and components might be important. A survey and comparative analysis of other seminaries would be useful.

Personal Growth and Development

This project has come, in part, by my own experience. My own observation is that preaching is weak in the Seventh-day Adventist church. Pastors are asked to oversee a plethora of ministries and activities and there was a sense that preaching was just one of those. At times, the conclusion I came away with was that preaching was an activity that pastors should be familiar with doing. While I am thankful for the professors who led my preaching classes in seminary, the process did not feel maximized. I wondered if it could have been done differently. My personal passion is to be engaged in preaching, and I have seen great preachers, what great preaching can do, and vice versa.

My first year into this project, I taught a preaching class during one semester for the undergraduate religion department at Andrews University. From that challenge and my observation of the classes involved in research, I learned several lessons I will not forget. First, preachers are people, and learning comes with obstacles and limitations. Equipping preachers is not as easy as it looks. I have a different perspective and patience for it now, than I did four years ago. However, this has only brought me to a stronger conviction that we must be very intentional in our pedagogy of preaching. Second, homiletics has to be the study of the preacher's life. Even if preaching were given more time and emphasis in the schools, it would not be sufficient—there has to be a personal

commitment. Third, the student preachers asked for more dialogue. In continuing to challenge young preachers, the place for directed conversation is important.

Other lessons have come as a result of this project. First, I have a deeper understanding of the theology of preaching that impacts my preaching and my willingness to make sacrifices to engage in the disciplines of doing my best. Second, my commitment to and my understanding of the disciplines of peer-accountability and task repetition have grown. These will impact my preparation and preaching outside of the classroom walls.

Conclusion

The task of this project was to implement an approach more focused on the discipline of practice—specifically peer accountability and task repetition—into Dr. Hyveth Willams’ homiletics class in the Seventh-day Adventist Theological Seminary at Andrews University. The project indicated the importance of both of these in raising the level of preaching.

However, it also demonstrated a need for more attention to the homiletical pedagogy at the Seventh-day Adventist Seminary and other undergraduate programs. Methodology can be a natural emphasis in the preaching classroom, but this will be a barrier to raising the effectiveness of preaching. Two preaching appointments in class without other practice or accountability are not sufficient.

The conclusions for the disciplines of task repetition and peer-accountability were expected at some level. These were supported by literature and anecdotal experience. An unexpected conclusion was the place that the theology of preaching must have. It plays a

bigger role than has been given credit. It serves as a sacred motivator for any preacher or institution to give adequate time and energy to being the best possible at preaching.

Preaching is the most visible part of a pastor's ministry and it has a significant influence in the spiritual journey of the congregation. Long and Tisdale (2008) are right in saying, "Becoming a preacher demands costly personal involvement" (p. 5). It is very personal, while being so much bigger than one person. It ultimately belongs to Jesus Christ and His church, but the responsibility of preachers is to bring their best. The need exists for the Seventh-day Adventist church to be intentional in training and challenging the preachers who stand in the pulpit each week. The goal of this project was to propose a teaching strategy that would improve the quality of pastoral preaching.

APPENDIX A

PROJECT FORMS AND INTERVIEW

Informed Consent Form
ANDREWS UNIVERSITY
SEVENTH-DAY ADVENTIST THEOLOGICAL SEMINARY
CHRISTIAN MINISTRY DEPARTMENT

Researcher

Name: Micheal Goetz
Address: 8655 University Blvd., Berrien Springs, MI 49103
Work phone: 269 471-6176
E-mail address: goetz@andrews.edu

Micheal is an associate pastor at Pioneer Memorial church, has taught a preaching class for the religion department at Andrews University and is a participant of the DMin. in preaching at Andrews University. He will be an external observer for the CHMN 505 class.

Research Study Title

TESTING A NEW METHOD OF TEACHING HOMILETICS AT THE SEVENTH-DAY ADVENTIST THEOLOGICAL SEMINARY: CHMN 505

Type of Study

Doctor of Ministry Project

Description of Study and Participant's Role

The task of this project is to implement an approach more focused on the discipline of practice, specifically peer accountability and task repetition.

The participants will be individually interviewed regarding the expected and actual outcomes of the class.

Purpose

The purpose of this study is to give attention to how we teach preaching in the Seventh-day Adventist Theological Seminary and propose alternative ideas for teaching preaching classes and building preachers with lasting skills, practices and passions.

Objectives

This study is to review the current method of teaching preaching, specifically peer accountability and task repetition. The goal will be to recommend an approach based on the conclusions of the study.

Risks

There are no perceived risks in this study.

Benefits

Benefits of this study would include:

- Participants will have an opportunity to think intentionally about preaching and what they have learned.
- Provide researched feedback to the seminary on how one of the most vital areas of ministry (preaching) is taught.

- Continue the challenge of raising the bar in pastoral ministry and preaching.

Informed Consent

By my signature, I agree to allow Micheal Goetz to interview me and to keep my name confidential while including my feedback in the project.

In agreeing to participate in this study, I understand and agree to the following:

1. That Micheal Goetz will lead this research project and reflect on my participation in it for the purposes of analysis in his doctor of ministry program at the Seventh-day Adventist Theological Seminary at Andrews University.
2. That Micheal Goetz will protect (in confidentiality) all participants in this study, unless they specifically give permission to quote them with attribution.
3. That my participation is voluntary and, at any point during the study, I may revoke my permission and leave the study.
4. That Micheal Goetz may end my participation in the study at any time.
5. That I may receive a copy of the narrative report of the research data and conclusions drawn as a result of this study unless I waive my right below.

____ I would like to receive the relevant chapter(s) that reports the collected data and analysis, research conclusions, and contributions. The full report may be reviewed in the seminary library or the doctor of ministry office.

____ I waive my right to view a copy of the relevant chapter(s) that report the collected data and analysis, research conclusions, and contributions.

Printed name of research study participant

Signature of study participant

Date

Signature of researcher

Date

A completed and signed copy of this Informed Consent Form must be given to each research participant. A copy must be saved by the researcher.

PARTICIPANT INTERVIEW

TESTING A NEW METHOD OF TEACHING HOMILETICS AT THE SEVENTH-DAY
ADVENTIST THEOLOGICAL SEMINARY: CHMN 505
Researcher: Micheal Goetz

Statement: I have read the Informed Consent Letter and recognize that by completing and returning this survey, that I am giving my informed consent to participate.

Personal survey

1. How long have you been preaching? Professionally: ___ As a lay person: ___
2. How many other preaching classes have you taken (undergraduate/graduate)? ___/None
3. Do your professional goals include being a regular (week-to-week) preacher? Yes/No
4. How many books on preaching do you read a year (outside of required class reading)? 0-1 ___ 2-4 ___ 5-7 ___
5. On an average month, how many other preachers do you listen/watch outside of Sabbath morning? 0-1: ___ 2-4 ___ 5-7 ___ 8+ ___
6. Male/ Female
7. Age: 20-29 ___ 30-39 ___ 40-49 ___ 50+ ___

Survey Questions: 1= none, 2=little, 3=much, 4=great

- | | | | | |
|--|---|---|---|---|
| 1. How much emphasis do you feel the seminary places on learning how to preach effectively? | 1 | 2 | 3 | 4 |
| 2. How much did you improve as a preacher this semester? | 1 | 2 | 3 | 4 |
| 3. Did your preaching improve as much as you expected? | 1 | 2 | 3 | 4 |
| 4. How interested are you in the ministry of preaching? | 1 | 2 | 3 | 4 |
| 5. How much impact do you feel preaching <i>has</i> on shaping the direction of the Seventh-day Adventist church? | 1 | 2 | 3 | 4 |
| 6. How much impact do you feel preaching <i>should</i> have on shaping the direction Seventh-day Adventist church? | 1 | 2 | 3 | 4 |
| 7. How much impact has preaching (by others) had in shaping the direction of your own life? | 1 | 2 | 3 | 4 |

Oral Interview Head-off Questions:

Note: Any further questions arising from the initial questions will remain within the framework of the research approval that I seek.

1. What primary methods/requirements to teach preaching did this class use?

Where you comfortable in class sharing and asking questions?

2. What components or requirements of this class were most instrumental in your learning preaching competencies?

Does listening to more sermons help you? What is the difference between listening to classmates versus professional/video preachers?

3. Are there any components to teach preaching competencies that you would recommend be included in this class?

4. How helpful did you feel the practicing of your sermon was?

How has practicing vs. not practicing made a difference in your preaching – even in undergrad?

5. Did you find the suggested amount of practice time your professor recommended sufficient to strengthen your preaching?

6. In what ways were you held accountable in meeting your professor's expectations for your preaching?

Video review W/ professor – how do you feel about that?

In class feedback from other students – was that helpful?

Do you feel a vision was given to keep growing in preaching?

7. What do you feel are the benefits of having someone hold you accountable for those expectations?

8. Is there anything else you can tell us about the effectiveness of how preaching is taught at the seminary?

APPENDIX B

SYLLABUS'S FOR CHMN505

SEVENTH-DAY ADVENTIST
THEOLOGICAL SEMINARY

CHMN 505
BIBLICAL PREACHING
Spring 2013

Dr. Hyveth Williams



Andrews University

CHMN 505
BIBLICAL PREACHING
SPRING 2013

GENERAL CLASS INFORMATION

Class location: Ken Stout Media Center - Preaching Lab – S115
Class time/day: 11:30 – 12:20 pm - Tuesdays & Thursdays
Credits offered: 2 or 3

INSTRUCTOR CONTACT

Instructor: Dr. Hyveth Williams
Telephone: 269-471-6363
Email: [hyveth @andrews.edu](mailto:hyveth@andrews.edu)
Office location: Seminary Hall – S231
Office hours: 11 am – 4 pm

COURSE DESCRIPTION

Biblical Preaching:

A study of the basic theological, theoretical, and procedural principles required for the construction and delivery of effective biblical/expository sermons. Opportunity for students to do supervised preaching in class and receive constructive feedback. Required for students with no previous formal training in preaching.

Particular emphasis will be placed on bringing together the biblical, scholarly and practical elements of Biblical Preaching. Opportunity will also be provided for in-class practice of preaching by developing the necessary skills for preparation, composition, delivery and critique of sermons. Students will be constructively critiqued and evaluated by fellow students and the instructor in a supportive, supervised environment.

Prerequisite: None

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COURSE MATERIALS

Required:

- The Bible
- Carter, Terry; Duvall, J Scott; Hays, J. Daniel. *Preaching God's Word: A Hands-on Approach to Preaching, Developing, and Delivering the Sermon*. Grand Rapids: Zondervan, 2005. **Read before the first sermon.**
- Noren, Carol M. *The Woman in The Pulpit*. Nashville: Abingdon Press, 1992 (Paperback)
- Robinson, Haddon W. *Biblical Preaching: The Development and Delivery of Expository Messages*, 2nd Edition. Grand Rapids, MI: Baker Academic, 2001. **Read before the second sermon.**

Recommended:

- **BIBLE** - Multiple versions/Paraphrases
Various versions with explanation and application notes
- **DICTIONARIES**

W. E. Vine. *Vine's Expository Dictionary of Old & New Testament Words*. Iowa Falls, IA: The Bible Publishers, 1978

Harris, Laird R., Archer, Jr, Gleason Z., Waltke, Bruce K. *Theological Wordbook of the Old Testament*. Chicago: Moody Press, 1980

Buttrick, George Arthur, ed. *The Interpreter's Dictionary of the Bible: An Illustrated Encyclopedia* (5 vols). Nashville: Abingdon Press, 1962

Robertson, Archibald Thomas. *Word Picture of the New Testament*. Nashville: Broadman Press, 1960

Botterweck, Johannes G., Ringren, Fabray, eds. *Theological Dictionary of the Old Testament*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1995
- **COMMENTARIES**

Barclay, William. *The Daily Study Bible Series* (17 Vols. New Testament). Philadelphia: The Westminster Press, 1975

Nichol, Francis D., ed. *Seventh-day Adventist Bible Commentary*. Washington, DC: Review and Herald Publishing Association

- **ENCYCLOPEDIAS**

Willimon, William H., Lischer, Richard, eds.
Westminster John Knox Press. Louisville, Kentucky. 1995

Tan, Paul Lee. *Encyclopedia of 15,000 Illustrations: Signs of the Times*. Dallas: Bible Commentators

- **WEB SITES FOR MOVIE ILLUSTRATIONS**

OUTCOMES

Program Learning Outcomes (PO)

Masters of Divinity (MDIV) Program Outcomes

1. Demonstrate spiritual growth through the use of spiritual disciplines.
2. Explain Scripture in an exegetically and theologically sound manner from an Adventist perspective.
3. Engage in biblical and theological reflection as the basis for ministry.
4. Design and lead biblically, theologically sound and contextually relevant public worships that incorporate calls to a decision for Christ and membership in the Seventh-day Adventist Church community.
5. Apply the principles of pastoral care to all aspects of ministry.
6. Organize, equip and mobilize congregations for effective, ethnic, and cross-cultural mission and ministry.
7. Demonstrate advanced understanding of Christian history; Seventh-day Adventist history; theology and practice; and the influence of Ellen G. White on Adventist history, theology, and lifestyle.

Student Learning Outcomes (SLO) The student should be able to:

The primary objectives of this class are for students to:

- A. Place particular emphasis on the biblical, scholarly and practical elements of Biblical preaching.
- B. Prepare for in-class preaching.
- C. Develop the necessary skills for preparation, composition, delivery and critique of sermons.

Secondary objectives are for students to:

- A. Listen critically and constructively evaluate peers and self in a supportive, supervised environment.
- B. Become familiar with contemporary literature in Biblical preaching and the latest scholarship in Biblical preaching.

TOPICS AND ASSIGNMENTS

This will be provided as a handout during the first day of class

GRADING AND ASSESSMENT

Credit-Hour Definitions

Advanced theological education is no ‘cake-walk’, nor is it intended to ‘wear out the saints’. Designed to immerse the learner in deep theological study and introspective reflection, seminary course expectation is to challenge the student by examining his/her own premises against the study, research and inspiration of biblical scholarship.

This will take intentionality and time on your part. Course load is guided by the expectation that students will spend a total of 45 hours of course exposure to earn 1 hour of academic credit. That translates into 90 hours invested for a 2-credit class, and 135 hours for a 3-credit course. Students are advised to spend their time accordingly to meet course requirements and deadlines.

Following is a rule of thumb to help guide your reading, research, and writing for Seminary courses:

- Average reading speed 15-20 pages/hr.
- Average writing speed 3 hr./page
- Exam preparation 4-8 hours

Based on these averages, requirements for this class will take the average student the following:

| | | |
|---|--------------|---------------|
| • Reading@18 pages/hr (3 books 640/722pp.) | 35 | 40 hrs. |
| • Assignment #1 (Video Reflection Paper) | 1 | 1 hr. |
| • Assignment #2 (Video Reflection Paper) | 1 | 1 hr. |
| • Assignment #3 (Book Review) | 3 | 3 hrs. |
| • Assignment #4 (3 credits – 100 pp Book Review) | | 5 hrs. |
| • Preaching Preparation Time (2 extra MS/3 creds) | 20 | 40 hrs. |
| • Class contact hours | 30 | 45 |
| ----- | | |
| Total Hours for class | (2 creds) 90 | 135 (3 creds) |

GRADING CRITERIA AND COURSE ASSESSMENT ITEMS

Criteria For Grades

- Up to forty percent (fifty percent for 3 credits) of your final grade may be earned by your written performance on the following:
 - a) **A sermon Preparation Paper** for each sermon (5% each). Follow the instructions on class handout **Sermon Preparation Worksheet**. This paper must be handed in to the Instructor along with a full manuscript of the sermon the day before you are scheduled to preach. Each student is required to select a preaching partner. Your partner will serve a crucial role during the sermon preparation process. You will be required to meet twice with your preaching partner for each sermon preached.
 - (i) The first meeting should be early in the preparation process and should focus on sermon ideas, exegesis and structure.
 - (ii) The second meeting involves preaching your sermon to your partner, no less than 2 days before it is preached in class. This is for the purpose of feedback and critique on the critical categories that will be included in evaluation.
 - (iii) When you turn in your sermon preparation papers the day of your scheduled sermon, **include a paper listing the dates and the time frames of these meetings, signed by the preacher and preaching partner.**
 - b) **A full verbatim manuscript** (4-6 pages) of each sermon (5% each).
 - c) **Two extra sermon manuscripts (4-6 pages) for 3 credits** (5% each)
 - d) **Two 2-page response/reflections** on DVDs viewed in class (5% each).
 - e) **A 4-page review** of assigned reading (1 book for 2 credits & 2 for 3 credits (10%))
- Up to sixty percent (60 %) for 2 credits and fifty (50%) for 3 credits of your final grade may be earned by your performance during the delivery of two 20-minute sermons in class (30% each for 2 credits & 25% for 3 credits). Both of the sermons will be videotaped. The first sermon will be evaluated by fellow students and Instructor, followed by a one-on-one evaluation/coaching review of the video with the Instructor only. **Students are required to make and keep this appointment.** The second sermon will be evaluated by fellow students and Instructor, but there will be no one-on-one review. **One sermon must be from the Old Testament and the other from the New Testament for two credits and two from the Old and two from the New for 3 credits.**

Passing Grades

To qualify for a passing grade, each student must preach two sermons in class; meet with the Instructor after the first sermon to view the video and receive evaluation/coaching; hand in two written sermon manuscripts, preparation papers, and reflections of DVDs plus one book review.

Late Submission

Up to ten percent of any assignment grade may be deducted for late submission of assessment items unless prior arrangement was made with the Instructor. You may email your assignments to the instructor, but make sure your name is on the document and not just the email.

Final Examination

The second sermon will be presented in place of a final examination.

How to Download Your Sermon from preachinglab.andrews.edu

See tutorial at:

http://www.youtube.com/watch?v=RKRIxg7QXTI&feature=youtube_gdata_player

ASSESSMENT GUIDELINES

GRADING RUBRIC FOR WRITTEN REPORTS

SEVENTH-DAY ADVENTIST THEOLOGICAL SEMINARY

| Elements | 31-40 percent | 21-30 percent | 11-20 percent | 6-10 percent | 0-5 percent |
|-----------------------------------|---|---|---|--|---|
| Communication and language | Very interesting, inspiring, thought provoking, well articulated; no more than two spelling mistake and grammatical or style error per page. | Is articulate, holds the reader's attention – no more than three spelling, grammatical or style errors per page | Paper is generally well-written, but sometimes lacks relevance to the topic. Has many spelling, grammatical, style errors | Paper is not well-written or focused on the subject, is full of grammatical, spelling and style errors | Paper is poorly written, lacks relevance and thoughtfulness. Has multiple mistakes in grammar, spelling and style |
| Development | Succinct thesis, creative, unique insights making reading inviting. Demonstrates attention to author's concepts/insights on the subject. Discovers and summarizes the theme; expresses personal, independent insights and exhibits comprehensive reading and research of the topic. Ideas flow logically with excellent transitions | Thesis is clear, insightful and demonstrates extensive reading and research of topic. Expresses personal, independent insights in response to the subject matter. Ideas flow logically, with good transitions | Thesis is unclear, demonstrates limited reading and research. Not all ideas flow logically, transitions weak and not clear evidence of comprehension of the subject | Reflections on DVDs or CDs of sermons are well organized and demonstrate thoughtful evaluation of the content. Personal reactions are clear and written without disparaging the speaker. | Thesis and reflections are unclear, references to reading and research poor and ideas irrelevant to topic |
| Conclusion | A clear summary of personal reflections and/or reaction to review of the subject including likes or dislikes | Includes personal reflections and/or reaction to review of the subject | Has some merit, but weak in summation of subject | Reflections of DVD/CDs are comprehensive, but of articles lack personal reaction/responses | Reflections not well thought out or presented with poor documentation of ideas or facts |

GRADING RUBRIC FOR SERMONS PREACHED IN CLASS

SEVENTH-DAY ADVENTIST THEOLOGICAL SEMINARY

| Elements | 50-60 percent | 35-49 percent | 30-34 percent | 20-29 percent | 0-19 percent |
|-------------------------|---|---|--|---|---|
| Sermon Content | Demonstrates excellent exegesis; contains creative illustrations; clear alliterations; outstanding Research. Analysis of pericope, Structure & Organization reflecting the Ten Basic Steps presented in class or assigned reading. Applications are inspiring, relevant and meaningful; Conclusion & Appeal are very clear and persuasive | Demonstrates very good exegesis, illustrations, alliterations, research, analysis of pericope, structure & Organization reflecting the Ten Basic Steps presented in class or assigned reading. Applications are relevant and meaningful; Conclusion and appeal persuasive | Demonstrates good exegesis, but lacks interesting illustrations, insightful research and analysis of pericope, has acceptable structure and organization. Does not adequately reflect the Ten Basic Steps form class lectures and assigned reading. Applications, conclusion and appeal are weak | Demonstrates poor exegesis, has no illustrations; lacks good exercise of research and analysis; Ten Basic Steps of structure and organization lacking; conclusion and appeal poor | Uses eisegesis and proof-text methods; does not demonstrate understanding or adherence to any of the rules required for a passing grade |
| Method/Form/Type | Demonstrates excellent understanding and adherence to sermon definitions such as Expository, Topical, Textual and Narrative forms of preparation. Effective use of Inductive and/or Deductive methods, devoid of eisegesis or Proof-texting | Demonstrates very good understanding/ adherence to sermon definitions. Clear use of Inductive and/or Deductive method with little or no eisegesis or Proof-texting | Demonstrates good understanding and adherence to sermon definitions. Uses Inductive and/or Deductive method and has little or no eisegesis or Proof-texting | Shows mediocre understanding and adherence to sermon definitions; does not demonstrate creativity and good use of the forms, methods or types of preaching as discussed in class | Does not demonstrate adherence or understanding of methods, types and sermon definitions discussed in class |

| | | | | | |
|--|---|---|--|--|---|
| Delivery Style: Expository; Narrative; Biographical; Black; Prophetic; Extemporaneous; Manuscript; Memorization; Note less; Outline | Excellent employment of any of the styles of preaching | Very good employment of any of the styles of preaching | Good employment of any of the styles of preaching | Mediocre use of styles of preaching, voice and oral communications skills | Poor Demonstrates the spirit of a divine call, but needs intensive coaching to bring out the hidden gift or talent |
|--|---|---|--|--|---|

CLASS POLICIES

Attendance and Punctuality

The policies regarding class attendance are listed on page 30 of the Andrews University *Bulletin* and apply to all students. More than three unexcused absences from class may result in a reduced or failing grade. Three tardies equal one absence. Tardy is defined as arriving at class after the door has been shut at 3:30 p.m. It is the responsibility of all students to register their presence in class by signing the supplied attendance sheet.

Academic Integrity

All policies relating to academic integrity as described on page 30 of the Andrews University *Bulletin* apply to all students in this class. **In particular, students are urged to exercise the highest level of integrity when evaluating their own, and other students' performance on the sermon evaluation form.** Infractions, including plagiarism and submitting inaccurate information about course work, will result in consequences that range from the lowering of the final grade to the assigning of a failing grade. Teachers are expected to report incidents of academic dishonesty to the Associate Dean, who typically takes further action that normally includes placing a description of the infraction in the student's permanent file.

Assignment Submission

The best and safest way to turn in assignments is to email or personally hand them to the Instructor on or before the due date. If students fail to turn in their assignments on time, without prior consultation with the Instructor, it is still their responsibility to make sure that the assignment is provided as stated above. Students should keep a back-up copy of their assignments.

Use of Technology

In order to foster an atmosphere conducive to learning, students are expected to turn off their mobile phones and other electronic devices during class. The use of computers during class should be restricted to approved tasks associated with this course. Students who surf the Internet, play computer games, or in other ways abuse the privilege of computer use in the classroom, may expect to have their computer privileges revoked.

Respect

In a spirit of respect toward those who wish to gain the greatest benefit from class presentations, students are expected to refrain from disruptive behaviors such as: talking to each other during presentations, making inappropriate comments and causing distractions.

Guest Attendance

Obtain consent from the Instructor before you invite a guest to attend class. Due to the nature of this course and in consideration for other students, please do not bring children to class.

Excused Absences

“Excuses for absences due to illness are granted by the teacher. Proof of illness is required. Residence hall students are required to see a nurse on the first day of any illness which interferes with class attendance. Non-residence hall students should show written verification of illness obtained from their own physician. Excuses for absences not due to illness are issued directly to the dean’s office. Excused absences do not remove the student’s responsibility to complete all requirements of a course. Class work is made up by permission of the teacher”.

AU Bulletin

Academic Integrity

“In harmony with the mission statement (p.18), Andrews University expects that students will demonstrate the ability to think clearly for themselves and exhibit personal and moral integrity in every sphere of life. Thus, students are expected to display honesty in all academic matters.

Academic dishonesty includes (but is not limited to) the following acts: falsifying official documents; plagiarizing, which includes copying others’ published work, and/or failing to give credit properly to other authors and creators; misusing copyrighted material and/or violating licensing agreements (actions that may result in legal action in addition to disciplinary action taken by the University); using media from any source or medium, including the Internet (e.g., print, visual images, music) with the intent to mislead, deceive or defraud; presenting another’s work as one’s own (e.g. placement exams, homework, assignments); using material during a quiz or examination other than those specifically allowed by the teacher or program; stealing, accepting, or studying from stolen quizzes or examination materials; copying from another student during a regular or take-home test or quiz; assisting another in acts of academic dishonesty (e.g., falsifying attendance records, providing unauthorized course materials).

Andrews University takes seriously all acts of academic dishonesty. Such acts as described above are subject to incremental discipline for multiple offenses and severe penalties for some offenses. These acts are tracked in the office of the Provost. Repeated and/or flagrant offenses will be referred to the Committee for Academic Integrity for recommendations on further penalties. Consequences may include

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denial of admission, revocation of admission, warning from a teacher with or without formal documentation, warning from a chair or academic dean with formal documentation, receipt of a reduced or failing grade with or without notation of the reason on the transcript, suspension or dismissal from the course, suspension or dismissal from the program, expulsion from the university, or degree cancellation. Disciplinary action may be retroactive if academic dishonesty becomes apparent after the student leaves the course, program or university

Departments or faculty members may publish additional, perhaps more stringent, penalties for academic dishonesty in specific programs or courses". *AU Bulletin*

Language and Grammar

There is an expectation that a student enrolled in a graduate program possesses advanced written language skills, particularly in the language in which the degree is acquired. Thus, no special consideration will be given to English as a second language learners or native-English speakers who have yet to obtain mastery in written English. Such students are advised to seek the assistance of the campus writing lab or procure the services of an editor prior to the submission of their assignments. *Tips for success* include reading your assignments aloud and having someone else do likewise prior to submission. This practice will provide you with immediate feedback on your written assignments.

Emergency Protocol

Andrews University takes the safety of its student seriously. Signs identifying emergency protocol are posted throughout buildings. Instructors will provide guidance and direction to students in the classroom in the event of an emergency affecting that specific location. It is important that you follow these instructions and stay with your instructor during any evacuation or sheltering emergency.

INSTRUCTOR PROFILE

A graduate of Columbia Union College with a Bachelor of Arts in Theology (1984), Dr. Williams received her Master of Divinity from the Seventh-day Adventist Theological Seminary, Andrews University (1989). She graduated from Boston University School of Theology with a Doctor of Ministry (1998) and holds the distinction of being the first non-Episcopalian to receive the prestigious Fellowship from the College of Preachers, National Cathedral, Washington, D.C.



The first female Senior Pastor in our denomination, Dr. Williams has served for over two decades in parish ministry. After more almost 14 years as Senior Pastor of Campus Hill Church in Loma Linda, California, Dr. Williams accepted the call to be Professor of Homiletics December, 19, 2009 and began her fulltime teach career in January 2010.

The author of four books, Dr. Williams currently writes a monthly column for the Review and Herald.

Bibliography:

1. See Class Material – Required and Recommended reading list (p3)

OUTLINE OF TOPICS AND ASSIGNMENTS

| Week | Date | Class Topic | Assignments Due |
|------|-------------|---|---|
| 1 | January 8 | Introductions and Orientation | Preaching God's Word (Part 1: pp21 -168) |
| | | | |
| | January 10 | Introduction to Biblical Preaching | |
| 2 | January 15 | Definition of Preaching | |
| | January 17 | Cont'd | |
| | | | |
| 3 | January 22 | DVD – Making The Mummies Dance | Assignment – Reflection Paper - due January 29. |
| | January 24 | Principles of Powerful Preaching | |
| | | | |
| 4 | January 29 | Principles of Powerful Preaching | |
| | | | |
| | January 31 | Ten Basic Steps to Preaching With Power | |
| 5 | February 5 | Ten Basic Steps to Preaching With Power | The Woman in the Pulpit – Reading assignment for review paper. Due Last Day of Class. |
| | February 7 | Ten Basic Steps to Preaching With Power | |
| | | | |
| 6 | February 12 | Ten Basic Steps to Preaching With Power | |
| | | | |
| | February 14 | Making Appeals | |
| 7 | February 19 | First Student Sermons – 2 Preachers 1. 2. | Robinson. Haddon W. <i>Biblical Preaching: The Development and Delivery of Expository Messages 2nd Edition. Read before the second sermon</i> |
| | | | |

| | | | |
|----|-------------|--|--|
| | February 21 | First Student Sermons – 2 Preachers 1. 2. | |
| 8 | February 26 | First Student Sermons – 2 Preachers 1. 2. | |
| | | | |
| | February 28 | First Student Sermons – 2 Preachers 1. 2. | |
| 9 | March 5 | First Student Sermons – 2 Preachers 1. 2. | |
| | | | |
| | March 7 | First Student Sermons – 2 Preachers 1. 2. | |
| 10 | March 12 | First Student Sermons – 2 Preachers 1. 2. | |
| | | | |
| | March 14 | First Student Sermons – 2 Preachers 1. 2. | |
| 11 | March 17 | SPRING BREAK | |
| | | | |
| | March 19 | SPRING BREAK | |
| 12 | March 26 | The Listener & The Biblical Text | Assignment – Reflection Paper due April 2 |
| | | | |
| | March 28 | Lecture | |
| 13 | April 2 | Second Student Sermons – 2 Preachers 1. 2. | |
| | | | |
| | April 4 | Second Student Sermons – 2 Preachers 1. 2. | |

| | | | |
|----|----------|--|--|
| 14 | April 9 | Second Student Sermons – 2 Preachers 1. 2. | |
| | | | |
| | April 11 | Second Student Sermons – 2 Preachers 1. 2. | |
| 15 | April 16 | Second Student Sermons – 2 Preachers 1. 2. | |
| | | | |
| | April 18 | Second Student Sermons – 2 Preachers 1. 2. | The Woman In The Pulpit – assignment for review paper. Due Last Day of Class. |
| 16 | April 23 | Second Student Sermons – 2 Preachers 1. 2. | |
| | April 25 | | |
| | | Finals | ALL ASSINGMENTS DUE |

Sermon Preparation Worksheet

1. Determine and describe the *parameters of the text* that you are preaching from and briefly **explain** how the text relates to its broader scriptural context (especially the rest of the chapter).
2. Read and re-read the text using various translations and point out **KEY WORDS** or **PHRASES**.
3. Identify the possible *points of view* from which the text can be viewed (author's, audience's, a particular character, etc.) then indicate the primary viewpoint that you intend to use.
4. Encounter the text through **probing conversation** and **reflection**—and by letting the Holy Spirit guide your thinking. **List** any **ideas, meanings, or questions** that come to mind in your reflection.
5. Describe what you think the **text is doing** (i.e. rebuking, encouraging, or instructing?).
6. Summarize the **original message** of the text to its original hearers (as you understand it) into one clear concise sentence.
7. Interpret the **contemporary meaning** of the text and then express it in a clear concise sentence.
8. Make notes of your personal insights into the text before consulting commentaries to affirm and/or support your thesis.
9. Shape the contemporary message of the text into a clear **sermon theme** and write it out as a single complete sentence.
10. Brainstorm about possible **sermon illustrations**. Select the one(s) that best connect with the sermon theme.
11. Write a brief **description of your audience**.
12. **List the five principle(s)** from the textbook that you utilized in the preparation and/or delivery of the sermon.

Updated August 28, 2012

CHMN 505: Biblical Preaching
Dr. Hyveth Williams
Preaching Practice

Student Preacher: _____

Sermon Title: _____

Text: _____

Practice #1

Date/Time of practice: _____

Place of practice: _____

Three recommendations from preaching partner:

1. _____
2. _____
3. _____

Practice #2

Date/Time of practice: _____

Place of practice: _____

Preaching Partner:

Print: _____

Sign: _____

PREACHING EVALUATION

Preacher _____

Sermon Title _____

Date _____

Scripture _____

Evaluator's Signature _____

Legend:
P - Poor
G - Good
VG - Very Good
E - Excellent

IV. COMMUNICATION

I. SERMON CONTENT

- Thorough exegesis
- Creative illustrations
- Outstanding research
- Analysis of pericope
- Good structure & organization
- Inspiring & relevant applications
- Clear Alliterations
- Persuasive conclusion & appeal

II. FORM/TYPE

Demonstrated understanding & adherence to the following:
(Circle Relevant)

- | | |
|---------------|--------------|
| A. Expository | B. Topical |
| C. Textual | D. Narrative |
| E. Black | F. Prophetic |
| G. Deductive | H. Inductive |
-
- ### III. DELIVERY STYLE
- (Circle Relevant)
- | | |
|-----------------|-------------------|
| A. Expository | B. Narrative |
| C. Biographical | D. Extemporaneous |
| E. Prophetic | F. Manuscript |

A. Movement

- Attention grabbing introduction
- Demonstrable rhythm/cadence
- Appropriate gestures
- Momentum/authority

B. Order/Unity

- Organized progression
- Clear outline
- Clear transitions
- Unified content
- Sermon length

C. Rapport

- Was the sermon compelling?
- Was the voice projected?

D. Delivery

- Language and vocabulary
- Voice inflection/volume/clarity
- Eye contact/posture
- Pulpit presence

G. Noteless

- Scripture reading
- Pronunciation/diction

V. COMMENTS

Advice and suggestions for improvement and growth.

SEVENTH-DAY ADVENTIST
THEOLOGICAL SEMINARY

CHMN505-001

Spring 2013

Dr. Kenley D. Hall



Andrews University

COURSE ACRONYM & NUMBER

COURSE TITLE

SEMESTER 2013

GENERAL CLASS INFORMATION

Class location: Ken Stout Preaching Lab N115
Class time/day: 9:30-10:20 am, Tuesday and Thursday
Credits offered: 2-3

INSTRUCTOR CONTACT

Instructor: Kenley D. Hall, DMin
Telephone: 269-471-6358
Email: kenley@andrews.edu
Office location: Seminary, S227
Office hours: List office hours

COURSE DESCRIPTION

A study of the basic theological, theoretical, and procedural principles required for the construction and delivery of effective biblical/expository sermons. Opportunity for students to do supervised preaching in class and receive constructive feedback. Required for students with no previous formal training in preaching.

COURSE MATERIALS

Required:

1. McDill, Wayne V. *The Moment of Truth*. Nashville, TN: Broadman and Holman, 1999.
2. Quicke, Michael, J. *Preaching as Worship: An Integrative Approach to Formation in Your Church*. Grand Rapids, MI: Baker, 2011.
3. Robinson, Haddon W. *Biblical Preaching: The Development and Delivery of Expository Messages 2nd Edition*. Grand Rapids, MI: Baker, 2001.

For ISBN and price information, please see the listing at the Bookstore www.andrews.edu/bookstore.

Recommended:

Arthurs, Jeffrey, D. *Devote Yourself to the Public Reading of Scripture: The transforming Power of the Well-Spoken Word*. Grand Rapids, MI: Kregel, 2012.

SEVENTH-DAY ADVENTIST THEOLOGICAL SEMINARY

Galli, Mark and Larson, Craig Brian. *Preaching that Connects: Using Journalistic Techniques that Add Impact*. Grand Rapids, MI: Zondervan, 1994.

Mawhinnery, Bruce. *Preaching with Freshness*. Grand Rapids, MI: Kregel, 1997.

Miller, Calvin, *The Sermon Maker: Tales of a Transformed Preacher*. Grand Rapids, MI: Zondervan, 2002.

Quicke, Michael J. *360 Degree Preaching: Hearing, Speaking, and Living the Word*. Grand Rapids, MI: Baker, 2003.

Wilson, Paul Scott. *The Four Pages of the Sermon: A Guide to Biblical Preaching*. Nashville, TN: Abingdon, 1999.

See required reading and recommended reading list.

OUTCOMES

Program Learning Outcomes (PO)

Masters of Divinity (MDIV) Program Outcomes

1. Explain Scripture in an exegetically and theologically sound manner from an Adventist perspective.
2. Design and lead biblically, theologically sound and contextually relevant public worships that incorporate calls to a decision for Christ and membership in the Seventh-day Adventist Church community.

Student Learning Outcomes (SLO) The student should be able to:

1. Develop solid biblical sermons that are both authentically biblical and relevant to the target audience.
2. Deliver sermons in a way that connects with and impacts the audience
3. Demonstrate an understanding of the pastor's vital role in shaping worship and the role of preaching in big picture worship

TOPICS AND ASSIGNMENTS

| Week | Date | Class Topic | Assignments Due |
|------|--------|--|-----------------|
| 1 | Jan 8 | Introduction and Orientation | |
| | | | |
| | Jan 10 | The Person of the Preacher | |
| 2 | Jan 15 | A Theology of Preaching | |
| | | | |
| | Jan 17 | Sermon Types | |
| 3 | Jan 22 | The case of Expository Preaching | |
| | | | |
| | Jan 24 | View Thomas Long— <i>HMS Richards Lectureship Sermon</i> | |
| 4 | Jan 29 | Biblical Exegesis | |
| | | | |
| | Jan 31 | The Big Idea | |
| 5 | Feb 5 | Text to Sermon | |
| | | | |
| | Feb 7 | Intros and Conclusions | |
| 6 | Feb 12 | View- Richard Farmer— <i>Making the Mummies Dance</i> | |
| | | | |
| | Feb 14 | Audience Exegesis | |
| 7 | Feb 19 | Delivering the Goods | |
| | | | |
| | Feb 21 | The Public Reading of Scripture I | |
| 8 | Feb 26 | | |
| | | The Public Reading of Scripture II | |
| | Feb 28 | Frightening in Style | |

| | | | |
|----|-----------|---------------------------------|---|
| 9 | Mar 5 | Preaching as Worship I | |
| | | | |
| | Mar 7 | Preaching as Worship II | |
| 10 | Mar 12 | Preaching as Worship III | |
| | | | |
| | Mar 14 | Listen To: Barbara Brown Taylor | |
| 11 | Mar 15-24 | Spring Break | |
| | Mar 26 | Sermon 1 | Sermon Prep paper (PO1, SLO 1) and Worship Design Worksheet (PO2, SLO 3) are due for today's Preachers Sermon 1 (PO1, 2, SLO 1, 2) |
| | | | |
| | Mar 28 | Sermon 1 | Sermon Prep paper (PO1, SLO 1) and Worship Design Worksheet (PO2, SLO 3) are due for today's Preachers Sermon 1 (PO1, 2, SLO 1, 2) |
| 12 | Apr 2 | Sermon 1 | Sermon Prep paper (PO1, SLO 1) and Worship Design Worksheet (PO2, SLO 3) are due for today's Preachers Sermon 1 (PO1, 2, SLO 1, 2) |
| | | | |
| | Apr 4 | Sermon 1 | Sermon Prep paper (PO1, SLO 1) and Worship Design Worksheet (PO2, SLO 3) are due for today's Preachers Sermon 1 (PO1, 2, SLO 1, 2) |
| 13 | Apr 9 | Sermon 1 | Sermon Prep paper (PO1, SLO 1) and Worship Design Worksheet (PO2, SLO 3) are due for today's Preachers Sermon 1 (PO1, 2, SLO 1, 2) |
| | | | |
| | Apr 11 | | |

| | | | |
|----|--|----------|---|
| 14 | Apr 16 | Sermon 2 | Sermon Prep paper (PO1, SLO 1) and Worship Design Worksheet (PO2, SLO 3) are due for today's Preachers Sermon 2 (PO1, 2, SLO 1, 2) |
| | Apr 18 | Sermon 2 | Sermon Prep paper (PO1, SLO 1) and Worship Design Worksheet (PO2, SLO 3) are due for today's Preachers Sermon 2 (PO1, 2, SLO 1, 2) |
| 15 | Apr 23 | Sermon 2 | Sermon Prep paper (PO1, SLO 1) and Worship Design Worksheet (PO2, SLO 3) are due for today's Preachers Sermon 2 (PO1, 2, SLO 1, 2) |
| | Apr 25 | Sermon 2 | Sermon Prep paper (PO1, SLO 1) and Worship Design Worksheet (PO2, SLO 3) are due for today's Preachers Sermon 2 (PO1, 2, SLO 1, 2) |
| 16 | Finals Week Tuesday, April 30 8:00-10:00 am | Sermon 2 | Sermon Prep paper (PO1, SLO 1) and Worship Design Worksheet (PO2, SLO 3) are due for today's Preachers Sermon 2 (PO1, 2, SLO 1, 2) |

GRADING AND ASSESSMENT

Credit-Hour Definitions

An MDiv 2-credit course taken at the Seventh-day Adventist Theological Seminary requires a total of 90 hours for course lectures, reading requirements and written assignments. For this course, the instructor estimates that this total of 90 hours will be distributed in the following activities:

- Class Lectures: 30 hours
- Reading: 30 hours
- Personal Evaluation with Professor 2 hours
- Sermons (including prep papers and Worship worksheet) 28 hours

Additional work for those taking the class for 3 credits:

Each credit requires 45 hours of work. Those taking the course for an additional credit are required to complete **three additional sermons** (sermon prep papers with worship worksheets). 15 hours are allotted for each of the additional sermons. **Due April 23**

Criteria for Grades

Written assignments will be graded by considering the degree to which each of the written instructions for the assignment are incorporated into the paper:

- 1) Compliance with *AU Standards for Written Work, 12th Ed*
- 2) Quality of writing including grammar, punctuation, and clarity

Passing Grades

Students who do not make and keep their one-on-one evaluations/coaching review of the video of their first sermon with the professor will not pass this course.

Assignment Submission

All assignments should be submitted through the Moodle drop box and should be dated no later than the day the assignment is due.

Late Submission

The following penalties will be applied for late submission of assessment items: Late submission of assessment items will incur a **10% per day penalty** of cumulative grade.

Other Guidelines

The following list details the weight given each assignment:

| | | |
|-------------|---|---------------------|
| 1. | Sermon Prep Papers (250 points: 125 points each) | 39% |
| 2. | Sermons (230 points: 115 points each) | 36% |
| 3. | Worship Planning Worksheets (180 points: 90 Points each) | 25% |
| 4. | One-on-One evaluation/coaching review with the Professor | Required to pass |
| <hr/> Total | | <hr/> 100% |

1. Preaching Partner: Each student is required to select a preaching partner. Your partner will serve a crucial role during the sermon preparation process. You will be required to meet twice with you preaching partner for each sermon preached. The first meeting should be early in the preparation process and should focus on sermon idea, exegesis and structure. The second meeting involves preaching your sermon to your partner, no less than 2 days before it is preached in class. This is for the purpose of feedback and critique on the critical categories that will be included in evaluation. You will report these meetings as part of your Sermon Preparation Paper.

2. Sermon Preparation Papers: Students will be asked to turn in a sermon preparation paper for each of the two sermons presented in class. It must be placed in the Moodle drop box on the day you are scheduled to preach. See the [sermon preparation guide](#)

3. Worship Planning Worksheets: Students will be asked to turn in a Worship Planning Worksheet for each of the two sermons presented in class. It must be placed in the Moodle drop box on the day you are scheduled to preach. See the [worship planning worksheet](#)

4. Sermons: Students will prepare and deliver two 20 minute sermons in class. Both of the sermons will be recorded and evaluated by fellow students and the instructor. Both of the sermons must be expository sermons, **one must be preached from the Old Testament and one from the New Testament.**

5. One-on-One evaluation/coaching review with the Professor: After the first sermon each student will be required to sit down with the Professor for a one-on-one evaluation/coaching review of the sermon. Students who do not make and keep their one-on-one evaluations/coaching review of the video of their first sermon with the professor will not pass this course.

ASSESSMENT GUIDELINES

Legend:
 U= Unsatisfactory
 NI= Needs Improvement
 S= Satisfactory
 P= Proficient
 D= Distinguished

Preaching Assessment

Preacher: _____ Sermon: _____/115

Title/Text: _____

Form Type (circle relevant):

- a. Expository b. Topical c. Narrative
 d. Biographical e. Monologue f. Prophetic

Sermon Development (circle relevant):

- a. Deductive b. inductive

Delivery Style:

- a. Manuscript b. Outline c. Extemporaneous

| I. Introduction: | U | NI | S | P | D |
|----------------------------------|----------|-----------|----------|----------|----------|
| a. Captured Attention | 1 | 2 | 3 | 4 | 5 |
| b. Set stage for Sermon | 1 | 2 | 3 | 4 | 5 |
| c. Brevity | 1 | 2 | 3 | 4 | 5 |
| II. Body | | | | | |
| a. Clarity of the Main Idea | 1 | 2 | 3 | 4 | 5 |
| b. Biblical Exegesis | 1 | 2 | 3 | 4 | 5 |
| c. Christocentric Interpretation | 1 | 2 | 3 | 4 | 5 |
| d. Contemporary Application | 1 | 2 | 3 | 4 | 5 |
| e. Illustrations/Stories | 1 | 2 | 3 | 4 | 5 |
| III. Conclusion | | | | | |
| a. Sermon Synthesis | 1 | 2 | 3 | 4 | 5 |
| b. Appeal | 1 | 2 | 3 | 4 | 5 |
| c. Brevity | 1 | 2 | 3 | 4 | 5 |

IV. Arrangement

| | | | | | |
|---------------------------|---|---|---|---|---|
| a. Organization/Coherence | 1 | 2 | 3 | 4 | 5 |
| b. Transitions | 1 | 2 | 3 | 4 | 5 |
| c. Time Frame | 1 | 2 | 3 | 4 | 5 |

V. Delivery

| | | | | | |
|--------------------------------------|---|---|---|---|---|
| a. Authenticity | 1 | 2 | 3 | 4 | 5 |
| b. Voice (Tone, Volume Variation) | 1 | 2 | 3 | 4 | 5 |
| c. Movement/Gestures | 1 | 2 | 3 | 4 | 5 |
| d. Scripture Reading | 1 | 2 | 3 | 4 | 5 |
| e. Grammar/Vocabulary | 1 | 2 | 3 | 4 | 5 |
| f. Diction/Pronunciation | 1 | 2 | 3 | 4 | 5 |
| g. Pulpit Presence (Poise) | 1 | 2 | 3 | 4 | 5 |
| h. Eye Contact | 1 | 2 | 3 | 4 | 5 |
| i. Mastery of Material | 1 | 2 | 3 | 4 | 5 |

Comments:

Sermon Preparation Paper Formant Guide
125 points

1. Determine and describe the **parameters of the text** that you are preaching from and briefly **explain** how the text relates to its broader scriptural context (especially the rest of the chapter).
2. Read and re-read the text using various translations and point out **KEY WORDS** or **PHRASES**.
3. Identify the possible **points of view** from which the text can be viewed (author's, audience's, a particular character, etc.) then indicate the primary viewpoint that you intend to use.
4. Encounter the text through **probing conversation** and **reflection**—and by letting the Holy Spirit guide your thinking. **List** any **ideas, meanings, or questions** that come to mind in your reflection.
5. Describe what you think the **text is doing** (i.e. rebuking, encouraging, or instructing?).
6. Summarize the **original message** of the text to its original hearers—as you understand it into one clear concise sentence.
7. Interpret the **contemporary meaning** of the text and then express it in a clear concise sentence.
8. Shape the contemporary message of the text into a clear **sermon theme** and write it out as a single complete sentence.
9. Brainstorm about possible **sermon illustrations**. Select the one(s) that best connect with the sermon theme.
10. Write a brief **description of your audience**.

[each of the first 10 questions are worth 4 points each]

11. **List the six principles (three from each)** from *Biblical Preaching* and *The Moment of Truth* you utilized in the preparation of this sermon or will utilize in the delivery of the sermon. Be specific about both the principles and your application of the principles [30 points]

12. **Write a complete manuscript for your sermon** [40 points]. See the sermon manuscript rubric. [40 points]

13. List the dates and the time frames of your two meetings with your preaching partner; include an electronic signature from you and your preaching partner. [15 points]

Worship Planning Worksheet

1. Preaching Passage:

2. Message Title:

3. By God's grace what this gathered worship will say is _____ and what this gathered worship will do is _____.

In the sections that follow do not only list the element but give a justification for it (How does it contribute to making worship say and do what you intend it to?)

4. Graphic or Visual Focus:

5. Opening Song (s):

6. Prayer Song:

7. Prayer:

8. Other Environmental Plans:

9. Appeal:

10. Closing Song:

[each of the first 10 questions are worth 4 points each]

11. **List 5 principles** from *Preaching as Worship* that have impacted the way you think about worship and explain their impact [30 points]

12. Develop a flow chart for your worship service (20 Points)

Sermon Manuscript Rubric

40 Points

| Category | Target 40 | Acceptable 30 | Needs Improvement 20 | Unacceptable 10 |
|---|---|---|---|--|
| Introduction 10% | Uses creativity and originality to effectively introduce and draw the reader/listener into the content .10X40= 4 | Uses creativity to effectively introduce and draw the reader/listener into the content .10X30= 3 | Lacks creativity and/or there is only a tangential relationship to the content .10X20= 2 | There is no introduction and/or there is no relationship between the introduction and the content .10X10= 1 |
| Biblical Exegesis 20% | Applies accurately the principles of biblical exegesis regarding all issues of content and genre .20X40= 8 | Applies accurately the principles of biblical exegesis to most issues of content and genre .20X30= 6 | Applies inaccurately the principles of biblical exegesis or ignores some issues of content and genre .20X20= 4 | Does not apply the principles of biblical exegesis .20X10= 2 |
| Logical Organization 10% | The content is organized in a logical sequence .10X40= 4 | Most of the content is organized in a logical sequence .10X30= 3 | The content is organized illogically .10X20= 2 | There is no organization of content .10X10= 1 |
| The “Big Idea” 20% | Presents one exegetically sound, clear and applicable “Big Idea” from the preaching passage .20X40= 8 | Presents one exegetically sound and clear “Big Idea” from the preaching passage .20X30= 6 | The “Big Idea” presented is not clear and/or applicable .20X20= 4 | Never presents a “Big Idea” from the preaching passage or presents one that is not exegetically sound .20X10= 2 |
| Conclusion 10% | Summarizes the content and calls for response appropriate to the content .10X40= 4 | Summarizes the content and calls for a response largely appropriate to the content .10X30= 3 | Summarizes the content but calls for a response unrelated to the content .10X20= 2 | Does not summarize the content and/or call for a response .10X10= 1 |
| Use of Illustrations 10% | All illustrations are clearly connected to supported points .10X40= 4 | Most illustrations are connected to supported points .10X30= 3 | Illustrations are only tangentially related to supported points .10X20= 2 | Uses no illustrations .10X10= 1 |
| Engaging and Appropriate Style 10% | Uses an engaging and appropriate style that holds the readers/listeners attention throughout .10X40= 4 | Uses a mostly engaging and appropriate style that holds the readers/listeners attention most of the time .10X30= 3 | Does not engage the readers/listeners throughout and/or uses an inappropriate style .10X20= 2 | Does not engage the readers/listeners and/or use an appropriate style .10X10= 1 |

SEVENTH-DAY ADVENTIST THEOLOGICAL SEMINARY

| | | | | |
|------------------------------------|---|---|---|---|
| Format 5% | The manuscript formatting follows proper <i>Andrews Standards for Written Work</i> . .05x40= 2 | There are 1 or 2 formatting mistakes. .05X30= 1.5 | There are 3 or 4 formatting mistakes. .05X20= 1 | There are more than 4 formatting mistakes. .05X10= .5 |
| Language Conventions 5% | There are no spelling, grammar, or punctuation errors. .05x40= 2 | There are 1 or 2 spelling, grammar, or punctuation errors. .05X30= 1.5 | There are 3 or 4 spelling, grammar, or punctuation errors. .05X20= 1 | There are more than 4 spelling, grammar, or punctuation errors. .05X10= .5 |

CLASS POLICIES

Classroom Seating

To facilitate the instructor in learning each student's name, please select a permanent seat (for at least the first half of the semester) in the classroom.

Computer Use and "Engagement Policy"

Computers may be used during each regular class, **but not during team demonstrations**. However computers may only be used to take class or discussion notes. Any breach of this computer use policy will make the student ineligible to use the computer at all during the remainder of the semester!

Disability Accommodations

If you qualify for accommodations under the American Disabilities Act, please see the instructor as soon as possible for referral and assistance in arranging such accommodations.

Late Submission of Assessment

Late submission of assessment items will incur a 10% per day penalty of cumulative grade.

Examinations

"Credit is not granted in courses unless the required examinations are completed by the student. Students are expected to follow the published examination schedule. In cases where the schedule requires a student to complete four exams in one day, arrangements may be made with the dean to complete one of the examinations at another time."

Andrews University Bulletin 2010, page 29

Class Attendance

“Regular attendance at all classes, laboratories and other academic appointments is required for each student. Faculty members are expected to keep regular attendance records. Whenever the number of absences exceeds 10% of the total course appointments, the teacher may give a failing grade. Merely being absent from campus does not exempt the student from this policy. Absences recorded because of late registration, suspension, and early/late vacation leaves are not excused. The class work missed may be made up only if the teacher allows. Three tardies are equal to one absence.”

Andrews University Bulletin 2010, page 29-30

Excused Absence

“Excuses for absences due to illness are granted by the teacher. Proof of illness is required. Residence hall students are required to see a nurse on the first day of any illness which interferes with class attendance. Non-residence hall students should show written verification of illness obtained from their own physician. Excuses for absences not due to illness are issued directly to the dean’s office. Excused absences do not remove the student’s responsibility to complete all requirements of a course. Class work is made up by permission of the teacher.”

Andrews University Bulletin 2010, page 30

Teacher Tardiness

“Teachers have the responsibility of getting to class on time. If a teacher is detained and will be late, the teacher must send a message to the class with directions. If after 10 minutes no message has been received, students may leave without penalty. If teacher tardiness persists, students have the right to notify the department chair, or if the teacher is the department chair, to notify the dean.”

Andrews University Bulletin 2010, page 30

Academic Integrity

Andrews University takes seriously all acts of academic dishonesty. Academic dishonesty includes (but is not limited to) falsifying official documents; plagiarizing; misusing copyrighted material; violating licensing agreements; using media from any source to mislead, deceive or defraud; presenting another’s work as one’s own; using materials during a quiz or examination other than those specifically allowed; stealing, accepting or studying from stolen examination materials; copying from another student; or falsifying attendance records. For more details see the Andrews University Bulletin 2010, page 30.

“Consequences may include denial of admission, revocation of admission, warning from a teacher with or without formal documentation, warning from a chair or academic dean with formal documentation, receipt of a reduced or failing grade with or without notation of the reason on the transcript, suspension or dismissal from the course, suspension or dismissal from the program, expulsion from the university or degree cancellation. Disciplinary action may be retroactive if academic dishonesty becomes apparent after the student leaves the course, program or university.”

Andrews University Bulletin 2010, page 30

Children in the Classroom

The classroom is dedicated for students and the pursuit of academic learning, it is not a childcare facility. *Therefore no children are allowed in the classroom.*

Food in the Classroom

The seminary commons is the dedicated place in the seminary where food can be consumed. *There is no eating allowed in the classroom.*

Language and Grammar

There is an expectation that a student enrolled in a graduate program possesses advanced written language skills, particularly in the language in which the degree is acquired. Thus, no special consideration will be given to English as a second language learners or native-English speakers who have yet to obtain mastery in written English. Such students are advised to seek the assistance of the campus writing lab or procure the services of an editor prior to the submission of their assignments. *Tips for success* include reading your assignments aloud and having someone else do likewise prior to submission. This practice will provide you with immediate feedback on your written assignments.

Emergency Protocol

Andrews University takes the safety of its student seriously. Signs identifying emergency protocol are posted throughout buildings. Instructors will provide guidance and direction to students in the classroom in the event of an emergency affecting that specific location. It is important that you follow these instructions and stay with your instructor during any evacuation or sheltering emergency.

INSTRUCTOR PROFILE

Kenley Hall spent 15 years in pastoral ministry primarily within the rich ethnic/cultural diversity of the Oakland/San Francisco Bay area in northern California. He received his DMin in Homiletics in 2008 from the Seventh-day Adventist Theological Seminary at Andrews University. His project dissertation was titled "A Model for Preaching in a Multiethnic/Multicultural Context: Understanding and Connecting with 'Every Nation, Kindred, Tongue, and People' in the Preaching Event." He currently serves as an associate professor of Christian Ministry and as Director of Theological Field Education at the Seventh-day Adventist Theological Seminary. Additionally, he serves as an associate Pastor at One Place. One Place is a worshipping community planted on the Campus of Andrews University for the purpose of connecting to young adults who are disconnected from or increasingly becoming more disengaged from the church. Kenley is married to Rosshelle. They have three children (Sara, KL, and Josh) and one grandson (Dylan).



REFERENCE LIST

REFERENCE LIST

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VITA

VITA

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